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*Anglican - Latin Rite - Combined Offices -
Provisions, &c. - General*

THE
KEY OF HEAVEN;

OR,
A MANUAL OF PRAYER.

TO WHICH ARE ADDED,

Prayers for every Day in
the Week.

Thirty Days' Prayer to
the Blessed Virgin.

Litany and Devotions of
the Sacred Heart.

Prayer before and after
Viaticum.

Prayer before and after
Extreme Unction.

Litany for the Sick.

Litany for the Dying.

Recommendation of a
Soul departing.

Litany for the Dead.

Vespers, Latin and Eng-
lish.

Explanation of the Orna-
ments and Ceremonies
of the Mass, the Sign
of the Cross, Holy or
Blessed Water, and In-
dulgences.

Manner of Serving Mass.

THIRTY-THIRD EDITION.

REVISED, CORRECTED, ENLARGED AND IMPROVED.

DUBLIN:

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FEASTS AND FASTS.

H OLYDAYS, on which there is a strict obligation to hear Mass, and refrain from servile works.

ALL the Sundays in the Year.

Ascension of our Lord. Corpus Christi.

JAN. 1.—The Circumcision of our Lord.

— 6.—The Epiphany of our Lord.

MAR. 17.—The Feast of St. Patrick, B. C.

— 25.—The Annunciation of the B. V. Mary.

— 29.—The Feast of SS. Peter and Paul.

AUG. 15.—The Assumption of the B. V. Mary.

NOV. 1.—The Feast of All Saints.

DEC. 25.—The Nativity of our Lord.

[The obligation is taken away on all other days, by Decrees of Popes Pius VI. and VIII.]

Fasting Days on One Meal.

The Eves of the four last mentioned Festivals.

All the days in Lent, except Sundays.

The Eve of Whitsuntide.

The Quarter Tenses, or Ember Days.

The Fridays and Saturdays in Advent.

Days of Abstinence from Flesh Meat.

All the Sundays in Lent, except when the use of meat is allowed by the Archbishop or Bishop of the diocese.

All the Fridays throughout the Year.

St. Mark's Day, unless it falls in Easter Week, or on a Sunday.

† N.B.—Eggs are forbidden on Fridays, when a fast falls upon them; and if a fasting day fall on a Sunday, the fast is kept on the Saturday before. If Christmas-Day fall on a Friday, neither fast nor abstinence is observed.

A Table of Moveable Feasts.

Year of our Lord.	Septuagesima Sunday.	Ash-Wednesday.	Easter Sunday.	Whit-Sunday.	First Sunday of Advent.
1838	Feb. 1	Feb. 28	April 15	June 3	Dec. 2
1839	Jan. 27	— 13	Mar. 31	May 19	— 1
1840	Feb. 16	Mar. 4	April 19	June 7	Nov. 29
1841	— 7	Feb. 24	— 11	May 30	— 28
1842	Jan. 23	— 9	Mar. 27	— 15	— 27
1843	Feb. 12	Mar. 1	April 16	June 4	Dec. 3
1844	— 4	Feb. 21	— 7	May 28	— 1
1845	Jan. 19	— 5	Mar. 23	— 11	Nov. 30
1846	Feb. 8	— 25	April 12	— 31	— 29
1847	Jan. 31	— 17	— 4	— 23	— 28
1848	Feb. 20	Mar. 8	— 23	June 11	Dec. 3
1849	— 4	Feb. 21	— 8	May 27	— 2
1850	Jan. 27	— 13	Mar. 31	— 19	— 1
1851	Feb. 16	Mar. 5	April 20	June 8	Nov. 30
1852	— 8	Feb. 25	— 11	May 30	— 28
1853	Jan. 23	— 9	Mar. 27	— 15	— 27
1854	Feb. 12	Mar. 1	April 16	June 4	Dec. 3
1855	— 4	Feb. 21	— 8	May 27	— 2
1856	Jan. 20	— 6	Mar. 23	— 11	Nov. 30
1857	Feb. 8	— 25	April 12	— 31	— 29
1858	Jan. 31	— 17	— 4	— 23	— 29
1859	Feb. 20	Mar. 9	— 24	June 12	— 28
1860	— 5	Feb. 22	— 8	May 27	Dec. 2
1861	— 24	— 13	Mar. 31	— 19	— 1
1862	— 16	Mar. 5	April 20	June 8	Nov. 30
1863	— 1	Feb. 18	— 5	May 24	— 29
1864	Jan. 24	— 10	Mar. 27	— 15	— 27
1865	Jan. 28	Mar. 1	April 16	June 4	Dec. 3
1866	Feb. 17	Feb. 14	— 1	May 20	— 2
1867	— 8	Mar. 6	— 21	June 9	— 2
1868	Jan. 24	Feb. 25	— 12	May 31	Nov. 22

GENERAL RULES

OF THE CHURCH.

THE Catholic Church commands all her children upon Sundays and Holydays, to be present at the great Eucharistic Sacrifice, which we call the Mass, and to rest from servile work on those days, and to keep them holy. 2dly. She commands them to abstain from flesh on all days of fasting and abstinence; and on fasting days to eat but one meal.—3dly. She commands them to confess their sins to their pastors at least once a year. 4thly. She commands them to receive the blessed Sacrament at least once a year, and that at Easter, viz. between Palm Sunday and Low Sunday.*

The fourth council of Lateran, can. 21, ordains, "That every one of the faithful of both sexes, after they come to the years of discretion, shall in private faithfully confess all their sins, at least once a year, to their own pastors; and take care to fulfil, to the best of their power, the penance enjoined them; receiving reverently, at least at Easter, the sacrament of the Eucharist, unless perhaps by the counsel of their pastor, for some reasonable cause, they judge it proper to abstain from it for a time; otherwise let them be excluded out of the church whilst living, and when they die, be deprived of christian burial."

* The time appointed in the arch-diocese of Dublin, for complying with the Easter duty begins on Ash-Wednesday, and terminates on Ascension Day.

THE PRINCIPAL
FESTIVALS EXPOUNDED.

SUNDAY was dedicated by the apostles to the more particular service and honour of Almighty God, and transferred from Saturday, the Jewish Sabbath, which they then abolished to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day; whence it is called the Lord's Day: and Sunday, from the heathens dedicating it to the sun.

1 Jan.—*The Circumcision of our Lord* is called New Year's Day, from the Romans beginning their year on it.

6 Jan.—*The Epiphany of our Lord* is a feast solemnized in memory and honour of Christ's manifestation to the Gentiles, by an extraordinary star.

12 Jan.—*St. Bennet*, surnamed *Biscop*.

28 Jan.—*The Conversion of St. Paul*, is a feast instituted by the Church, to perpetuate the memory of that miraculous event.

2 Feb.—*The Purification of B. V. Mary*, or *Candlemas Day*, is a feast in commemoration and honour, both of the presentation of our blessed Lord, and the purification of our Lady in the temple of Jerusalem, the fortieth day after her happy delivery.

Septuagesima, Sexagesima, and Quinquage-

sima Sundays, are days set apart by the Church for the devotion of Lent.

Shrovetide, signifies the time of confession.

Ash-Wednesday is a day of public penance and humiliation in the Church, so called from the ceremony of blessing ashes, wherewith the Priest signs the people with a cross, saying: *Remember, man, thou art but dust, and into dust thou shalt return.*—*Gen.* iii. 9.

Lent, in Latin, is called *Quadragesima*, because it is a fast of forty days, (except Sundays, which are only days of abstinence,) instituted in commemoration of Christ's fasting forty days in the desert.

Passion Sunday, is so called from the passion of Christ then drawing nigh.

Palm Sunday, so called from the palm branches being strewed under our Lord's feet by the Hebrew children, crying, *Hosanna to the Son of David.*—*Matt.* xxi.

Maunday Thursday, in memory of our Lord's last supper, when he instituted the blessed sacrament of his precious body and blood.

Good Friday, is the anniversary of that most sacred and memorable day, on which the great work of our redemption was consummated.

On *Thursday*, *Friday*, and *Saturday* in Holy Week, the offices called *Tenebræ*, were formerly mournfully sung, in lamentation of our Lord's passion. But because these offices are now anticipated on the evenings of Wednesday, Thursday, and Friday, they have obtained the name of *Tenebræ days*,

from that *tenebræ* or *darkness* which overspread the face of the earth at the time of his passion.

The four *Ember-Weeks*, in Latin, *Quatuor Tempora*, are times of public prayer, fasting, and procession; they are the Wednesdays, Fridays, and Saturdays next after the first Saturday of Lent, after Whit-Sunday, after 14th September, and after 13th December.

The *Wakes* or *Country Feasts*, are usually observed on the Sunday next after the festival of the saint to whom the parish church is dedicated.

24 Feb.—St. *Matthias*, chosen by the College of Apostles to supply the place of Judas.

12 March.—St. *Gregory*, surnamed the Great.

17 March.—St. *Patrick*, bishop and confessor, ordained by Pope Celestin, anno 431, and sent to preach the gospel to the Irish, whose nation he converted, and became its apostle. He died full of sanctity and miracles, at the venerable age of 122, in the year 491.

19 March.—St. *Joseph*, the reputed father of our blessed Saviour, and spouse of our blessed Lady: he died in Judea, about the 12th year of Jesus Christ.

21 March.—St. *Benedict* the Great, abbot, and patriarch of monks.

25 March.—*Annunciation of our Lady*, a feast in memory of the angel Gabriel's most happy embassy, when, by her consent, and the operation of the Holy Ghost, the Son of God became incarnate in her sacred womb.

Easter Day; in Latin, *Pascha*, a great fes-

tival in memory and honour of our Saviour's resurrection.

Low Sunday ; in Latin, *Dominica in albis*, the Octave of *Easter-Day*, is so called from the catechumens' white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Ascension Day, a feast solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection.

23 April.—St. *George*, a martyr of Cappadocia, about the year 300.

25 April.—St. *Mark*, Evangelist, the disciple and interpreter of St. Peter, wrote his gospel at the request of the Christians at Rome. On this day the long Litanies are said or sung, and abstinence from flesh is observed, to obtain the blessings of God on the fruits of the earth.

1 May.—St. *Philip* and St. *James*, Apostles. After the *first* had converted almost all Scythia to the faith of Christ, he was fastened to a cross, and stoned to death.

3 May.—*Finding of the Holy Cross*, otherwise called *Holy-rood Day*, a feast in memory of the miraculous discovery of the holy cross.

Rogation Week, the next but one before Whit-Sunday, is so called, from *rogo*, to ask or pray ; because on Monday, Tuesday, and Wednesday, the Litanies are sung.

Whit-Sunday, or *Pentecost*, a solemn feast in memory and honour of the descent of the Holy Ghost.

Trinity-Sunday, the Octave of Whit-Sunday, is dedicated to the honour of the blessed Trinity ; to signify that the works of our

redemption and sanctification were completed.

Corpus Christi, the Thursday after Trinity Sunday, is a feast instituted by the Church in honour of the blessed sacrament.

6 May.—*St John at the Latin Gate*.—A solemnity instituted by the Church, to commemorate St. John the Evangelist's being, by the command of Domitian, brought prisoner from Ephesus to Rome, and there, by sentence of the senate, cast into a vessel of boiling oil.

26 May.—*St. Augustine*, first bishop of Canterbury.

27 May.—*St. Bede*, commonly called *Venerable*, for having illustrated the Church of God by his learning and piety. His feast is kept with a double Office on the 29th of October.

11 June.—*St. Barnabas*, born at Cyprus, and ordained apostle to the Gentiles by St. Paul.

22 June.—*St. Alban*, martyr in the time of Dioclesian.

24 June.—*The Nativity of St. John Baptist*, our Lord's precursor, the son of Zachary and Elizabeth.

29 June.—*St. Peter* and *St. Paul* are joined in one solemnity, because they were the principal co-operators under Christ in the conversion of the world.

2 July.—*Visitation of our B. Lady*, a feast instituted to commemorate the visit she paid her cousin St. Elizabeth, immediately after she had received the angel's message of the incarnation of the Son of God. This feast was instituted by Pope Urban IV. anno 1385.

7 July.—*Translation of St. Thomas of*

Canterbury, a feast ordained by a provincial constitution, in the time of Simon Islip, Archbishop of Canterbury.

25 *July*.—St. *James*, called the Great, brother of St. John the Evangelist, was, about the feast of Easter, beheaded at Jerusalem, by Herod Agrippa, anno 42.

26 *July*.—St. *Ann*, Mother of the blessed Virgin Mary.

27 *July*.—St. *Joseph of Arithmethea*, a noble senator, who buried Christ.

6 *Aug*.—*Our Lord's Transfiguration*, when he appeared in glory on Mount Thabor, between Moses and Elias, in the presence of his three Apostles, Peter, James, and John, *Matt.* xviii.

10 *Aug*.—St. *Laurence*, deacon to Pope Xystus II. was broiled on a gridiron for the faith of Christ, anno 253.

15 *Aug*.—*Assumption of the B. V. Mary*, anno 36.

24 *Aug*.—St. *Bartholomew*, Apostle..

28 *Aug*.—St. *Helen*.

29 *Aug*.—*The Beheading of St. John the Baptist*, by Herod.

8 *Sept*.—*The Feast of her Nativity*, of whom the Author of all life and Salvation was born to the world.

14 *Sept*.—*The Exaltation of the Holy Cross*; when Heraclitus the Emperor, having overcome Cosroe, King of Persia, brought it back in triumph to Jerusalem, anno 628.

22 *Sept*.—St. *Matthew*, Apostle and Evangelist, after preaching the gospel in Ethiopia, was slain, at the Altar, as he celebrated the divine mysteries, anno 44.

29 *Sept*.—*Michaelmas*, a festival instituted

in honour of St. Michael, the Archangel, and of the nine orders of holy angels.

2 Oct.—St. *Placid*, disciple of St. Benedict, and his brothers Eutichius and Victorin, and their virgin sister Flavia ; also Donatus and Firmatus, deacons : Faustus, and thirty others, all monks and martyrs, at Messina, in Sicily, who were murdered for the faith of Christ, by Manachus the pirate, anno 341.

18 Oct.—St. *Luke*, Evangelist, who filled with the Holy Ghost, after he had endured many afflictions for the name of Christ, died in Bithynia, in the year 74.

28 Oct.—St. *Simeon*, the Canaanite, and St. Jude, otherwise called Thaddeus. The first preached the gospel in Egypt, the latter in Mesopotamia.

1 Nov.—*All Saints*, a solemnity in memory of all saints, since the whole year is too short to afford a separate feast for each.

2 Nov.—*All Souls*, a day appointed by the Church for the living to offer up their prayers and suffrages for the repose of the souls of the faithful departed.

21 Nov.—*The Presentation of our B. Lady* in the temple of Jerusalem, at three years of age.

30 Nov.—St. *Andrew*, Apostle, after having preached the gospel in Thrace and Scythia, being apprehended by Egeus, the proconsul, he was first imprisoned ; then most cruelly beaten ; and lastly, fastened to a cross, whereon he lived two days, preaching to the people.

The four Sundays in Advent, preceding Christmas, were instituted by the Church

with particular offices, commemorative of the benefits of our Saviour's coming to redeem the world.

8 Dec.—*Conception of the glorious B. V. Mary, Mother of God.*

21 Dec.—*St. Thomas, Apostle, who preached the gospel to the Parthians, Medes, Persians, and Hyrcanians.*

25 Dec.—*Christ's Nativity, a solemn festival, celebrated annually by the Catholic Church, from the time of the apostles, in commemoration of our Saviour's birth at Bethlehem.*

26 Dec.—*St. Stephen, the first Martyr, after Christ's ascension, anno 34.*

27 Dec.—*St. John, Apostle and Evangelist, after writing his gospel in his banishment, and receiving his Revelations, lived to the time of Trajan the Emperor.*

28 Dec.—*Holy Innocents, a feast in commemoration of the infants barbarously slaughtered by Herod.*

29 Dec.—*St. Thomas, Archbishop of Canterbury.*

The several festivals of other Saints are instituted by the Church, to honour God in his Saints, and to teach us to imitate their virtues, and honour their martyrdom and sufferings for the faith of Christ.

AN EXPLANATION

Of the Ornaments and Ceremonies that are used in the holy Sacrifice of the Mass.

ALL the visible rites employed in and about the Sacrifice of the Mass tend to instruction, and to the commemoration of the death and passion of our Lord Jesus Christ, in compliance with his own command, "Do this in remembrance of me." 1 Cor. xi. 24, that is, do this in memory of my passion. This is plainly to be observed in the altar and its ornaments, as likewise in the garments with which the priest is invested, viz. :

The Altar, signifies Mount Calvary, whereon Jesus Christ, (the only Son of God, and the second person of the most blessed Trinity, our Redeemer,) was crucified upon a reproachful cross; which very word Altar hath relation to sacrifice, which must necessarily be offered to God in that Church, where his true faith is professed; and therefore this name of Altar is mentioned by St. Paul, *Heb.* xiii. 10: "We have an Altar, whereof they have no right to eat, who serve the tabernacle:" and 1 Cor. xi. 3, as it is likewise in St. Matt. v. 24. All which is sufficient warrant for us to use the name of Altar; which also represents the table whereon our Saviour celebrated his last supper, with the disciples, the night before he suffered.

The Corporal and Linen Cloths that cover the Altar, signify the linen cloth that wrapped the sacred body of Christ, when he was laid in the sepulchre. .

The Candles lighted on the Altar signify the light of faith revealed to the Jews and

Gentiles : and they advertise us of the great splendour both of faith, of good life and works, required in the celebration of so high and dreadful a mystery.

The Crucifix, betokens our blessed Redeemer's victory over death, and is placed in the midst of the Altar, to represent to our mind the death and passion of Jesus Christ, which is there chiefly to be considered, and piously meditated on in that holy sacrifice.

The Chalice betokens the holy sepulchre of our Lord.

The Paten, the great stone which was rolled against the door of the same sepulchre.

Of the garments wherewith the priest is vested during the time of Mass.

The Amice, a linen cloth which the priest pulls over his face, and fastens on his neck, signifies the rag of linen, wherewith the Jews blindfolded Christ our Saviour, in mockery, when they smote and buffeted him ; saying, " Prophecy unto us, O Christ, who is he that struck thee ? "—Matt. xxvi. 68.

The Alb, (that is, a white linen garment) represents the garment which Herod put on Christ, after he had despised and mocked him.—*Luke xxiii.*

The Maniple that the priest wears on his left arm, the Stole that hangs about his neck, and the Girdle, represent the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another.—*John xviii.*

The Chausable, (that is, the upper gar-

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ment) doth express the purple garment the soldiers put on Jesus Christ, *Matt. xv.* ; and the heavy cross also that Christ carried on his blessed shoulders to Mount Calvary.

The Priest's Tonsure, (that is to say, the crown of his head shaved in fashion of a round circle) doth represent the crown of thorns which the soldiers platted, and put about the sacred head of our Saviour.—*Mark xv.*

Of the Ceremonies of the Holy Mass.

THE Confiteor—denotes the repentance and preparation we ought to have when we assist at the holy mysteries ; and puts us in mind of the infinite faults we have committed, for which we ask pardon of God.

The Gloria in excelsis Deo—puts us in mind of the hymn of praise which the angels sung at Christ's nativity.

The Collect—signifies the prayers which our Lord made in the temple, when he went with his mother and St. Joseph to Jerusalem, there to worship his heavenly Father.

The Epistle—represents the preaching of St. John Baptist.

The Gradual—the penance which ensued among the good people upon that preaching.

The holy Gospel—betokens the holy preaching of our Saviour Jesus Christ.

The Credo in Deum—signifies the great fruit which ensued from the holy sermons of Christ.

The Offertory—denotes the great promptitude and fervent affection of a deliberate will, which our Saviour had during his whole

life, offering himself to God his father for our redemption, and to suffer death for us.

The Orate Fratres, with the Secret Prayers, signify the retreat of our Redeemer, when he withdrew into the desert of Ephraim, where he retired secretly with his disciples, previous to his death and passion.

The Preface, and Sursum Corda, signify his triumphant entry into Jerusalem, at which time the devout people received him with great acclamations of joy, saying, Hosanna in the highest.

The Canon, represents his prayer in the garden ; the agony and sweating of blood he endured, and how all his disciples left him.

The sundry Crosses that the priest makes over the host and chalice, before and after consecration, are mystical representations of the many grievous torments which Christ endured for the accomplishment of the general redemption of mankind.

The Elevation of the Host and Chalice, do figure the lifting up of Christ on the cross ; and inasmuch as the host and chalice are exhibited apart, the ceremony declares the separation of Christ's soul from his body, and his blood from his veins. The division of the host into three distinct parts, doth show the three substances in Christ, viz. the divine, of his person ; the spiritual, of his soul ; and the material, of his body. And whereas one of the said parts is put into the chalice, and, as it were, buried therein, thereby is signified Christ's body in the sepulchre ; likewise its mingling with the blood demonstrates, that the divine personality was never separated,

neither from his soul in his descent into hell, nor from his body lying in the sepulchre.

The Pax and Agnus Dei—make us call to mind, that our Saviour being the innocent Lamb without spot, has reconciled us to God his Father, by his death and passion; accomplishing his triumph at the Resurrection, being our true paschal Lamb.

The Priest's Benediction, given at the end of the Mass—represents the peculiar recommendations wherewith Christ did recommend his Church, at the rendering of his soul into the hands of his divine Father.

An Explanation of the Colours used by the Church at divine Service.

White is used on the Feast of our Lord, of the blessed Virgin, and of all such Saints as are not martyrs.

Red is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs.

Purple or *Violet*, the penitential colour, is used on all the Sundays and Ferias of Advent; the penitential time, from Septuagesima till Easter; and on Vigils, Ember and Rogation Days, when the Office is of them.

The *Green* is used on all Sundays and Ferias from Trinity Sunday to Advent, exclusively, and from the Octave of the Epiphany to Septuagesima, exclusively, whenever the Office is of the Sunday, but in the Paschal time *White* is used.

The *Black* is used on Good Friday, and in Masses for the Dead, which may be said on any day that is not a Sunday, or a Double,

except from Palm Sunday to Low-Sunday, and during the Octaves of the Epiphany, or of Pentecost, and of Corpus Christi.



On the Sign of the Cross.

THIS sign is prescribed in our *Rituals* to be frequently used, particularly in the administration of baptism, and in the sacrifice of the altar; to signify, that all grace is derived from the passion of Christ. The cross, besides, is marked on all parts of the dress of our ministers, and on the vessels appropriated to divine service, to denote their destination. On the altars is raised a cross, with a figure of a dead Christ on it, to bring to our minds that it was he who died for the sins of the world, and that *there is no other name under heaven whereby we must be saved*. Finally, we often mark upon ourselves the sign of the cross, pronouncing the words: *In the name of the Father, and of the Son, and of the Holy Ghost*; thereby attesting our belief in the Blessed Trinity, and in the incarnation and death of our Saviour.

Holy or Blessed Water.

FROM the history of the earliest ages of the Church, we are informed, that it was the practice to bless all inanimate things destined for the use of man, and particularly such as were used in the services of religion. Thus, a blessing was pronounced over the water and oil used in the administration of the sacraments. Besides this, water mixed with salt that had been blessed, was placed at the porch of churches, with which the faithful washed their hands and signed their fore-

heads as they entered, and with the same water they and other things were often sprinkled by the minister. Of this ancient practice, much still remains in the Catholic Church, influenced as she is by the religious motives, which, in this and other concerns, actuated the founders of her discipline ; laudably tenacious, as she ever must be, of antiquity. *Salt*, mingled with the water, is deemed the emblem of prudence and incorruption ; and the *water* denotes purity and innocence of heart ; while he who enters the place of worship, and applies it, with the sign of the cross, to his forehead, is admonished by the action, that with cleanliness of heart and hand, he should appear in the presence of his Maker.

INDULGENCES EXPLAINED.

AN indulgence is not a leave to commit sin, nor a pardon of future sins, nor any pardon of sin at all ; but only a remission of the whole or part of the temporal punishment, that often remains to be suffered for sins, which as to their guilt and eternal punishment, have been already remitted.

For the validity and effect of an indulgence, it is not only necessary that there be a competent authority in him who grants it, and a just cause or motive for the grant ; but it is also necessary, on the part of him who obtains it, that he renounce and be sincerely sorry for all his sins, that he be in the state of grace, and that he duly perform all the conditions prescribed. Hence, indulgences, so far from withdrawing sinners from performing good works, serve to excite and encourage

them to greater fervour in the practice of them. Those who apply for the benefit of an indulgence, must do it with a penitential spirit, with a sense of the great debt of punishment they have contracted by their sins, and with earnest petitions to be discharged from it, through the merits and satisfactions of Christ, by the power of the keys which he has committed to his Church. If this debt be not paid by penitential sufferings, or graciously remitted by indulgences in this life, it will, after death, retard the entrance of a soul into the kingdom of Heaven, until the last farthing be paid in the prison of purgatory.

Of indulgences, some are called plenary, which, when fully obtained, remit the whole debt of temporal punishment that remained due on account of past sins; others are of a certain number of years or days; which, when fully obtained, remit so much of the debt of temporal punishment as would have been discharged by the performance of so many years or days of Canonical Penance.

The manner of Lay Persons baptizing an Infant in case of danger of death.

TAKE common water, pour it on the head or face of the child, and while you are pouring it, say the following words:—

“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.”
Amen.

Note.—Any person, whether man, woman, or child, may baptize an infant in case of danger of death.

MORNING PRAYER.

MORNING Prayer is a duty which God requires as the first fruit of the day : most religiously then should it be consecrated to him. The success of our actions for the rest of the day, depends in a great measure upon this first duty. To begin the day without imploring God's grace, and thanking him sincerely for the repose of the night, is certainly to expose ourselves to infinite danger.

But, before prayer, recollect yourself a moment ; think what you yourself are, and who that God is, to whom you are going to speak. You will thus conceive the importance of the action, and the sentiments of humility, regret for your faults, of attention, respect, fervour, love, and confidence, with which you should address him.

Awaking in the Morning say :

O MY God, my only good, the author of my being and my last end ; I give thee my heart. Praise, honour, and glory be to thee for ever and ever. Amen.

At rising say :

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will rise up from this bed of sleep, to adore my God, and to labour for the salvation of my soul. O, may I rise on the last day to life everlasting !

While clothing yourself, say :

O MY God clothe my soul with the nuptial robe of charity, and grant that I may wear it pure and undefiled before thy judgment-seat.

When clothed, kneel down, and say :

IN the name of the Father, &c. Amen.
Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven: give us this day our daily bread; and forgive us our trespasses as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil.— Amen.

THE ANGELICAL SALUTATION.

HAIL Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners; now, and at the hour of our death. Amen.

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth;

and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell: the third day he arose again from the dead; he ascended into heaven; and sitteth at the right hand of God, the Father Almighty; from thence he will come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE CONFITEOR, OR GENERAL CONFESSION.

I CONFESS to Almighty God; to the blessed Mary ever Virgin; to blessed Michael the archangel; to blessed John the baptist; the holy apostles Peter and Paul; and to all the saints, that I have sinned exceedingly, in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore, I beseech the blessed Mary ever Virgin; blessed Michael, the archangel; blessed John the baptist; the holy apostles

Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to life everlasting. Amen.

ALMIGHTY God! who, though dwelling in the highest heavens, yet vouchsafest to regard the lowest creatures upon earth; I humbly adore thy sacred Majesty, and with all the force and powers of my soul, exalt and praise thy holy name, for the infinite blessings thou hast so freely bestowed upon me, for electing me in thy love, and creating me to thy own image; for redeeming me by thy Son, and sanctifying me with thy Holy Spirit; for preserving me in all the troubles and encounters of this life, and raising up my thoughts to the hope of a better; and particularly for thy gracious protection from the dangers of the past night, and for bringing me safely to the beginning of this day. Continue, O Lord, thy mercy to me; and, as thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely as in the day, in all holy obedience, before thy face.

B

Deliver me, O merciful God, from the evils of this day, and guide my feet in the ways of peace. Strengthen my resolutions to embrace with gladness all opportunities of doing good, and carefully to avoid all occasions of sin, especially those which I have found by experience to be most dangerous to my soul ; and when, through fault, I forget thee, do thou, in thy mercy remember me ; that as I often fall by the evil inclination of my nature, I may instantly rise again by the assistance of thy grace. Make me diligent in the duties of my calling and state of life, and not too solicitous for the success of my affairs ; but in all the miscarriages and crosses of this world, absolutely submit to thy divine pleasure, and wholly rely on thy merciful providence. Let thy blessing be upon my actions, and thy grace direct my intentions ; that the whole course of my life, and the principal design of my heart, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul ; through Jesus Christ our Lord and only Saviour, who, with thee and the Holy Ghost, liveth and

reigneth one God, world without end.
Amen.

Give me grace, O Lord, to do what thou commandest, and command what thou pleasest.

Give me grace to suffer what thou permittest, and permit what thou pleasest.

The blessing of God Almighty, Father, Son, and Holy Ghost, descend upon me, and dwell in my heart for ever. Amen.

A devout Recommendation, which may be used every morning, or at any other time.

I ADORE and glorify thee, O blessed Trinity; God Almighty; Father, Son, and Holy Ghost; I offer myself to thy divine Majesty, humbly beseeching thee to take from me, and from all thy faithful, whatever displeases thee, and to give us that which is grateful in thy sight: grant that we may here do what thou commandest, and hereafter receive what thou promisest.

To thee, O Lord, I commend my soul and body, (*my wife and children, my father and mother, my brothers, and sisters,*) my kinsfolk, benefactors and friends; all my nearest and dearest relatives, and all those for whom I am

in any way bound to offer up my prayers. To thee I commend the holy Catholic Church. To thee I commend this kingdom and our gracious Sovereign. Grant, O Lord, that all may know thee, all may honour and reverence thee, all may love thee, and be loved by thee. Convert those who err to the way of truth; abolish heresies, and bring all to the true faith, who as yet do not know thee. Grant us, O Lord, thy grace, and preserve us in thy peace: may thy holy will be done, and not ours. Comfort all those who lead their lives in sorrow, misery, or temptation; and mercifully relieve them in their afflictions, whether spiritual, or corporal. Lastly, I commend all universally to thy holy protection, beseeching thee, that thou wouldst vouchsafe to grant to the living forgiveness of their sins, and to the souls departed, everlasting rest. Amen.

A Prayer for perseverance in Goodness.

GRANT, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service to my death; and that I may this day perfectly be-

gin, for all I have hitherto done is nothing. Amen.

[Here, if you have leisure, add, out of the "Devout Prayers," that which is adapted to your state of life.]

O ANGEL of God, to whose care I am committed by the supreme clemency ; illuminate, defend, and govern me this day in all my thoughts, words, and actions. Amen.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life ; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

At Morning, Noon, and Night, say the Salutation :

THE Angel of the Lord declared unto Mary ; and she conceived by the Holy Ghost. Hail, Mary, &c.

Behold the handmaid of the Lord : be it done unto me according to thy word. Hail, Mary, &c.

And the word was made Flesh, and dwelt amongst us. Hail, Mary, &c.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

30 PRAYERS FOR MORNING.

THE PRAYER.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

THE LITANY

OF THE

MOST HOLY NAME OF JESUS.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven, Have mercy on us.

God, the Son, Redeemer of the world, Have mercy on us.

God, the Holy Ghost, Have mercy on us.

O Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendour of the Father,
Jesus, brightness of eternal light,
Jesus, king of glory,
Jesus, sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, most adorable,
Jesus, the mighty God,
Jesus, father of the world to come,
Jesus, angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of peace,
Jesus, lover of us,
Jesus, author of life,
Jesus, example of virtue,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, the good shepherd,
Jesus, the true light,
Jesus, eternal wisdom,

Have mercy on us.

32 PRAYERS FOR MORNING.

Jesus, infinite wisdom,
 Jesus, infinite goodness, [life,
 Jesus, the way, the truth, and the
 Jesus, joy of angels,
 Jesus, king of patriarchs,
 Jesus, inspirer of the prophets,
 Jesus, master of the apostles,
 Jesus, teacher of the evangelists,
 Jesus, strength of martyrs,
 Jesus, light of confessors,
 Jesus, spouse of virgins,
 Jesus, crown of all saints,

Have mercy on us.

Be merciful unto us, *Spare us, O Lord Jesus.*

Be merciful unto us, *Hear us, O Lord Jesus.*

From all evil, Lord Jesus, deliver us.

From all sin, Lord Jesus, deliver us.

From thy wrath,

From the snares of the devil,

From the spirit of uncleanness,

From everlasting death, [ations,

From a neglect of thy holy inspir-

Through the mystery of thy holy
 incarnation,

Through thy nativity,

Through thy divine infancy,

Through thy sacred life,

Through thy labours and travails,

Through thy cross and passion,

Lord Jesus deliver us.

Through thy pains and torments,
 Through thy death and burial,
 Through thy holy resurrection,
 Through thy triumphant ascension,
 Through thy joys and glory,
 Through the coming of the Holy
 Ghost, the comforter,
 In the day of Judgment,
 Lamb of God, who takest away the
 sins of the world, *Spare us, O Lord
 Jesus.*

Lord Jesus deliver us.

Lamb of God, who takest away the
 sins of the world, *Hear us, O Lord
 Jesus.*

Lamb of God, who takest away the
 sins of the world, *Have mercy on
 us, O Lord Jesus.*

Lord Jesus, hear us.

Lord Jesus, graciously hear us.

V. May the name of the Lord be
 blessed.

R. From henceforth, now and for
 ever.

LET US PRAY.

O LORD Jesus Christ, who hast said :
*Ask, and ye shall receive ; seek, and
 ye shall find ; knock, and it shall be
 opened unto you ;* grant, we beseech
 thee, that we may love thee with our

whole hearts, and never cease praising thee : who liveth and reigneth, &c.

O God, who has rendered the most glorious name of thy only begotten Son, our Lord Jesus Christ, most worthy to be loved with the highest affection by thy faithful, and be exceedingly dreadful to evil spirits ; mercifully grant, that all who devoutly honour the sacred name of Jesus on earth, may receive in this life the sweetness of holy consolation, and obtain in the future, the happiness of eternal joy and bliss, through the same, &c.

May the divine assistance always remain with us. Amen.

THE SALVE REGINA.

HAIL ! holy Queen, Mother of Mercy, our Life,* our Sweetness, and our Hope ; to thee do we cry, poor banished sons of Eve : to thee do we send up our sighs, mourning and weeping in this valley of tears ; turn then, most gracious advocate, thine eyes of mercy towards us, and after this our exile,

* Strictly speaking, Christ alone is our hope ; or life. It is here used in a relative sense, towards the blessed Virgin Mary, as our chief intercessor with him.

show unto us the blessed fruit of thy womb, Jesus. O most clement, O most pious, O most sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

THE BLESSING.

THE peace of our Lord Jesus Christ, the virtue of his sacred passion, the sign of the holy cross, the purity and humility of the blessed Virgin Mary; the protection of the angels, and the intercession of all the saints and elect of God be with me, and defend me, now and at the hour of my death, sweet Jesus. Amen.

At going out of your House say :

SHOW me, O Lord, thy ways, and teach me thy paths. Direct my steps according to thy word, that no injustice may rule over me. Make perfect my walking in thy paths, that my steps may not be moved.

Grace before Meals.

Bless us, O Lord, and these thy gifts, which of thy bounty we are about to receive, through Christ our Lord. *R.* Amen.

Grace after Meals.

WE give thee thanks, Almighty God, for all thy benefits, who livest and reignest, world without end. R. Amen.

Vouchsafe, O Lord, for thy name's sake, to render to our benefactors, life everlasting.

R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

DEVOTIONS

FOR

EVERY DAY IN THE WEEK.

A holy and ancient practice among the faithful has consecrated every day in the week to some particular devotion. It is with this spirit, that a prayer is here set down for each of these days.

SUNDAY.

A Prayer to the most Holy Trinity.

GLORY be to the Father, who, by his power hath brought us forth from nothing, and created us to his own likeness. Glory be to the Son, who, by his mercy, hath delivered us from hell, and opened heaven for us. Glory be to the Holy Ghost, who by his

grace, which we every day receive from him, hath sanctified us. Glory, honour, and praise be to the three persons of the holy and undivided Trinity, now and for ever. We adore thee, O Holy Trinity, we worship thee; we most humbly give thee thanks for having revealed to us this glorious, this incomprehensible mystery: and for granting to those who shall persevere until death in the faithful profession of it, the reward of beholding and enjoying in heaven what we now believe and adore upon earth, one God in three persons, the Father, the Son, and the Holy Ghost. Amen.

MONDAY.

A Prayer to the Holy Ghost.

O SANCTIFIER of our souls! thou Spirit of love and truth! we adore thee as the principle of our eternal happiness; we thank thee as the dispenser of all heavenly favours; and we invoke thee as the source of that light and strength by which alone we can know what is good, and be enabled to practise it. Enlighten our understandings, fortify our wills, purify our hearts, regulate our movements, and make us

attentive to all thy inspirations. Pardon us, thou Spirit of grace and mercy ! pardon us our constant infidelities, and the shameful insensibility by which we have so often resisted the most touching impulses of grace. We are at length resolved to be no longer rebellious to it, but to obey it with such docility that we may taste those fruits, and enjoy those beatitudes, which thy sacred gifts can produce in our souls.

TUESDAY.

A Prayer to our Guardian Angel.

O HOLY Angel, to whose care God, in his mercy, hath committed me, I return thee now my most sincere and humble thanks ; I conjure thee, O amiable guide, to continue still thy care ; to defend me against my enemies ; to remove from me the occasions of sin ; to obtain for me a constant docility to divine inspirations ; to protect me, in particular, at the hour of my death ; and then to conduct me to the mansions of eternal repose ; where, in thy blessed society, I may praise our Creator for ever. Amen.

WEDNESDAY.

A Prayer to St. Joseph.

O FAITHFUL servant, whom God had charged with the care of his family ; thou whom he had established the guardian and protector of the life of Jesus, the consoler and support of his mother, and his own faithful associate in the great affair of our redemption ; thou who hadst the happiness to live with Jesus and Mary, and to expire in their arms ; chaste spouse of the mother of God ! thou model of pure, humble, and interior souls ! be touched with the confidence we have in thee ; and graciously accept these testimonies of our devotion. We return God thanks for the favours he hath bestowed on thee ; and we beg, through thy intercession, that we may imitate thy virtues. Pray for us, then, O glorious Saint ; and by the love thou always hadst for Jesus and for Mary, and which Jesus and Mary had also for thee, obtain always for us the incomparable advantage of living faithful to Jesus, and of dying in his love. Amen.

THURSDAY.

A Prayer before the blessed Sacrament.

O SWEET and adorable Jesus, who, in the excess of thy love, art pleased to dwell with us in the sacrament of the Altar; I here acknowledge that thou art my Sovereign and my God; I adore thee with the most profound humility; I thank thee with all my heart, for the tenderness thou here showest me, in spite of the treatment thou receivest. Pierced with the sincerest grief at the sight of my ingratitude, I come, O God of majesty, to make thee some poor amends, for all the sacrileges and impiety which were ever committed, or ever shall be committed, against this adorable sacrament. Why cannot I, O God, sufficiently testify my own regret, for having so often appeared before thee with indifference, and for having approached thee with so little fervour, and so little love.—Forget, O Lord, my iniquities, that thou mayest remember only thy own infinite mercies. Deign to accept the desire I have of honouring thee in the adorable Sacrament. Yes, I wish with all my heart to love thee, to bless, to

praise, and adore thee here, as fervently as the saints and angels adore thee; and I conjure thee, by this sacred body, and by this most precious blood, that I may henceforth honour thee so fervently, and receive thee so worthily, that after this life I may praise thee for ever, with thy saints in heaven. Amen.

FRIDAY.

A Prayer to Jesus suffering.

O SPOTLESS Lamb! O innocent Victim! who by thy death and blood has effaced the sins of mankind; blot out my iniquities, and do not permit that thy sufferings should become useless to me. O Jesus, humbled, sorrowful, desolate and resigned to death! help me to receive, with a resignation like thine, whatever afflictions thou shalt please to send me. O Jesus calumniated, accused, and despised, teach me to look down with indifference on the judgments of men, and to suffer with patience the most provoking injuries. O Jesus, torn with stripes, pierced with thorns, weltering in blood for my sake, teach me to endure for love of thee, the anguish and inconvenience of ill health, misery, or afflic-

tions. O Jesus, abandoned to executioners, and shamefully condemned to a cross, enable me to fly all vain glory, and patiently to endure the most humbling contradictions. O Jesus, sinking under the weight of thy cross, I unite myself to thee, and my crosses also to thine—grant me grace to bear them with patience and resignation. O Jesus, raised up on the cross, draw me now powerfully to thee; thou art expiring for my sake, O let me never live but for thine; that being henceforth crucified with thee, my whole occupation may be to love and adore thee incessantly. Amen.

SATURDAY.

A Prayer to the Blessed Virgin.

O BLESSED Virgin, Mother of God, and by this august quality, worthy of all respect from men and angels, I come to offer thee my most humble homage, and to implore the aid of thy prayers and protection. Thy intercession is most powerful, and thy goodness for mankind on earth, is equal to thy influence in heaven. Thou knowest, O blessed Virgin! that I look up to thee as my Mother, my patroness, and my ad-

vocate : I acknowledge with humble gratitude, that thy virtues singled thee out for the mother of our Redeemer. I will henceforth honour and serve thee assiduously. Accept, O blessed Virgin, my protestations of fidelity ; look favourably on the confidence I have in thee ; obtain for me of thy dear Son a lively faith, a firm hope, a tender, generous, and constant love. Obtain for me a cautious purity, a sincere humility, a placid resignation to the will of God, and so faithful an imitation of thy virtues through life, that I may exult in thy patronage at the hour of my death. Amen.

PRAYERS FOR NIGHT.

IN the name of the Father, &c. Amen.

Our Father, &c.

Hail Mary, &c.

I believe in God, &c.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

O Eternal, infinite, and Almighty God ! whose glory the heaven of heavens cannot contain ; look down on thy unworthy servant, prostrate at the feet of thy mercy, and humbly

confessing to thee, in the sight of all thy holy angels and blessed saints, the sinfulness and vanity of my life, but especially the transgressions of this day, by which I have so grievously wounded my own soul. -

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have exceedingly sinned in *thought, word, and deed : through my fault, through my fault, through my exceeding great fault.*

[Here examine diligently what sins you may have fallen into this day, by thought, word, deed, or omission ; and humbly confessing them, proceed thus :]

Of these and all my other sins, I most sincerely repent, and am heartily sorry for every thought, word, and deed, by which I have displeased the eyes of thy glory, and provoked thy wrath and indignation against me, especially for my disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. I acknowledge, O my Lord, that I have not merited the least of thy mercies,

but rather deserve the greatest of thy judgments : but as thou hast revealed thyself to be a God of pity and compassion, forgiving the iniquities of such as truly repent, and absolving all those who voluntarily condemn themselves : so, therefore, with a penitent and contrite heart, I freely confess the guiltiness of my own conscience, and humbly offer these prayers, &c. to thee for my penance.

[Say some prayers, or do some other pious act, for your penance : then proceed thus :]

But since my unworthiness and many imperfections most justly discourage me from presuming on my own performances, and the richness of thy mercy has provided for us a multitude of acceptable intercessors ; I beseech the blessed Mary, ever Virgin, the blessed John Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

And now, O most gracious and liberal Benefactor, I praise and magnify thy holy name for thy great and innumerable benefits, proceeding purely from thy bounty, and intended wholly for my good : particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from so many calamities and miseries as are due to my sins.

Thou art my Creator, O my God, and kind protector ! thou art the ultimate end of my being, and supreme perfection of my nature. Under the shadow of thy wing is perpetual repose, and from the light of thy countenance flow eternal joy and felicity. To thee be glory and honour, to thee adoration and obedience, from all thy creatures for ever more. Amen.

And since thou hast ordained the day to labour, and the night to take our rest, as I praise thee for the blessings of this day past, so I implore thy protection this night to come. Let the eyes of thy providence watch over me, and thy holy angels pitch their tents about me ; that being safely delivered from all dangers, and comfortably re-

freshed with moderate sleep, I may be the better enabled to perform the duties of my calling and state of life, and faithfully persevere in the discharge of what belongs to thy service; and so daily advance to new victories over my passions, and to a more perfect observance of thy commandments, till having passed my days in fear of thee, I may end them in thy favour, and rejoice with thee for ever in thy heavenly kingdom: through Jesus Christ our Lord and only Saviour, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

AN ACT OF CONTRITION.

O DREAD Lord, and most indulgent Father of mercies; I, a wretched worm, have sinned against heaven, and before thee, and am no more worthy to be called thy servant, much less to be accounted thy child, having repaid so much bounty with contempt, and so many benefits with ingratitude. Where shall I find punishment enough to be revenged of my sins, or tears enough to wash out my iniquities? Alas! I grieve not at those pains which I have

deserved for my rebellion ; it only pierces my very heart, that I have offended a God, who ought to be loved and honoured above all things. What shall I say, dear Lord, in detestation of the crimes I have committed ?— What shall I do to prevent any future relapses ? Father, from henceforth the face of sin shall be more hideous to me than hell, and the least temptation to it more frightful than death. Forgive, O almighty God, forgive, and have not the sins of my past life in remembrance. Why should the almighty Lord of heaven and earth be incensed against so poor, so contemptible an object ? Behold me, O God, not in thy anger, but according to the tender bowels of thy infinite mercy ; for thou art our Father, and we are thy children ; thou art our Maker, and we are as clay in thy hands ; thou canst with those waters, drawn from the fountain of our blessed Saviour, cleanse our souls ; and with the mixture of one drop of his most precious blood, mould us again into vessels of honour. Of thee only, O merciful Father, I beg and hope for pardon ; upon thee only do I call and depend for assistance ; that I

may hereafter constantly serve thee with a true and faithful obedience, and inseparably adhere to thee with a pure and perfect love for ever.

A PRAYER FOR THE DEAD.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, full remission of all their offences, that through the help of pious supplications, they may obtain the pardon of which they have been always desirous: who livest and reignest, world without end. Amen.

V. Give them, O Lord, eternal rest.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

THE HYMN, "TE LUCIS ANTE TERMINUM."

BEFORE the closing of the day,
Creator, we thee hombly pray,
That for thy wonted mercy's sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams or phantoms of the night :
Keep off our enemy, that so
Our bodies no defilement know.

To Jesus, from a virgin sprung,
Be glory given, and praises sung ;
The like to God the Father be,
And Holy Ghost eternally. Amen.

SAVE us, O Lord, waking: and keep us, sleeping, that we may watch with Christ, and rest in peace. Amen.

ANTIPHON.

Preserve us as the apple of thine eye, and protect us under the shadow of thy wings. Vouchsafe, O Lord, to keep us this night without sin.

Have mercy on us, O Lord, have mercy on us.

May thy mercy be upon us, O Lord, as we have put our trust in thee.

O Lord, hear my prayer, and let my supplication come unto thee.

THE PRAYER.

VISIT, we beseech thee, O Lord, this habitation, and repel from it all the snares of the enemy. Let thy holy angels dwell therein, to preserve us in peace, and may thy blessing be upon us for ever; through Christ our Lord. Amen.

THE LITANY

OF

OUR BLESSED LADY OF LORETTO,

So called from its being usually sung in the Church of Loretto on all Saturdays, and Festivals of the Blessed Virgin Mary.

ANTHEM.

WE fly to thy patronage, O holy Mother of God; despise not our prayers in our necessities, but deliver us from all dangers, O glorious and blessed Virgin.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us,

Christ, graciously hear us.

O God, the Father of Heaven, Have
mercy on us.

O God the Son Redeemer of the world,
Have mercy on us.

O God the Holy Ghost, Have mercy
on us. [on us.

O Holy Trinity, one God, Have mercy

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of divine grace,

Most pure Mother,

Most chaste Mother,

Mother undefiled,

Mother inviolate,

Most amiable Mother,

Most admirable Mother,

Mother of our Creator,

Mother of our Redeemer,

Most prudent Virgin,

Most venerable Virgin,

Most renowned Virgin,

Most powerful Virgin,

Most merciful Virgin,

Pray for us. .

Most faithful Virgin,
Mirror of justice,
Seat of Wisdom,
Cause of our joy,
Spiritual vessel,
Honourable vessel,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,

Pray for us.

O Lamb of God, who takest away
the sins of the world, Spare us, O Lord.

O Lamb of God, who takest away
the sins of the world, Hear us, O Lord.

O Lamb of God, who takest away the sins of the world, Have mercy on us.

ANTHEM.

WE fly to thy patronage, O holy Mother of God ; despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

Pour forth, we beseech thee, O Lord, thy grace into our hearts ; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection : through the same Christ our Lord. Amen.

V. May the divine assistance always remain with us. R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

To the Blessed Virgin Mary.

O GLORIOUS Virgin Mary, I commit my soul and body to thy blessed

trust, this night and for ever ; but more especially at the hour of my death. I recommend to thy merciful charity all my hopes, my consolation, my distress, and misery : my life, and the end thereof, that through thy most holy intercession, all my works may be directed according to the will of thy blessed Son. Amen.

A Prayer to your Guardian Angel.

O ANGEL of God, to whose holy care I am committed by the supreme clemency ; enlighten, defend, and protect me this night from all sin and danger. Amen.

THE BLESSING.

O God the Father, bless me ; Jesus Christ defend and keep me ; the virtue of the Holy Ghost enlighten and sanctify me this night and for ever. Amen.

Into thy hands, O Lord, I commend my spirit. Lord Jesus receive my soul.

When you go to bed, say—

IN the name of our Lord Jesus Christ crucified, I lay me down to rest ! bless me, O Lord ; defend and govern me,

and after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

A Prayer at settling to sleep.

O LORD Jesus Christ, whose unwearied eye neither slumbers nor sleeps, but continually watches in defence of thy servants ; take me and mine, I beseech thee, into thy protection, and grant, that whilst my body is asleep, my soul may be awake to thee, and that I may hereafter behold thee in that blessed and heavenly country, where thou, with the Father, and the Holy Ghost, are eternally governor, and where all the angels, with the blessed saints, are citizens for ever. Amen.

N. B. When you are in bed, and cannot sleep, employ your thoughts in some spiritual exercise, or in saying the beads, or some other prayers ; or in meditating upon some passage of our Saviour's life and passion ; particularly how he spent that night wherein he was taken in the garden ; or else you may think on the painful state of the souls in hell or purgatory.

If you chance to awaken in the dead of the night, forthwith imagine with yourself that you are present among the choirs of saints and angels, and with sudden acclamation cry out, with them, in the words of the hymn which they incessantly sing, both day and night, saying :

Holy, holy, holy, Lord God of Sabbath.
heaven and earth are full of the majesty of
thy glory.

Or, Glory be to the Father, and to the Son,
and to the Holy Ghost.

As it was in the beginning, is now, and ever
shall be, world without end. Amen.

Live, Jesus, live and let it be,
My life to die for love of thee.

THE

SEVEN PENITENTIAL PSALMS.

Anth. Remember not, O Lord our offences,
nor those of our parents; neither take thou
vengeance on our sins.

PSALM VI.

O LORD, rebuke me not in thy indig-
nation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I
am weak: heal me, O Lord, for my
bones are troubled.

And my soul is troubled exceed-
ingly: but thou, O Lord, how long.

Turn to me, O Lord, and deliver my
soul: O save me for thy mercy's sake.

For there is no one in death that is
mindful of thee; and who shall confess
to thee in hell?

I have laboured in my groanings;
every night will I wash my bed: I will
water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication; the Lord hath received my prayer.

Let all my enemies be ashamed and very much troubled: let them be turned back and be ashamed very speedily.

Glory be to the Father, &c.

PSALM XXXI.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old: whilst I cried out all the day long.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sins to thee: and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord: and thou

hast forgiven the wickedness of my sins.

For this shall every one that is holy pray to thee in seasonable time.

And yet in a flood of many waters they shall not come nigh unto him.

Thou art my refuge from the troubles which hath encompassed me: my joy deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice ye just: and glory all ye right of heart.

Glory be to the Father, &c.

PSALM XXXVII.

REBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me, and thy hand hath been strong upon me.

There is no health in my flesh, be-

v. e of thy wrath : there is no peace for my bones, because of my sins.

For my iniquities are gone over my head ; and, as a heavy burden are become heavy upon me.

My sores are putrified and corrupted because of my foolishness.

I am become miserable, and am bowed down even to the end : I walked sorrowfully all the day long.

For my loins are filled with illusions : and there is no health in my flesh.

I am afflicted and humbled exceedingly : I roared with the groaning of my heart.

Lord, all my desire is before thee, and my groaning is not hid from thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbours have drawn near and stood against me.

And they that were near me stood afar off : and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man heard not : and was as a dumb man not opening his mouth.

And I became as a man that heareth not : and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped : thou wilt hear me, O Lord, my God.

For I said, lest at any time my enemies rejoice over me, and whilst my feet are moved, they speak great things against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare my iniquity : and I will think of my sin.

But my enemies live, and are stronger than I : and they that hate me wrongfully are multiplied :

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord, my God ; do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

PSALM L.

HAVE mercy on me, O God, according to thy great mercy.

And, according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities:

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways:
and the wicked shall be converted to
thee.

Deliver me from blood, O God, thou
God of my salvation: and my tongue
shall extol thy justice.

Thou, O Lord, wilt open my lips;
and my mouth shall declare thy
praise.

For if thou hadst desired sacrifice, I
would indeed have given it: with burnt
offerings thou wilt not be delighted.

A sacrifice to God is an afflicted
spirit: a contrite and humble heart,
O God, thou wilt not despise.

Deal favourably, O Lord, in thy
good will, with Sion: that the walls of
Jerusalem may be built up.

Then shalt thou accept the sacrifice
of justice, oblations, and whole burnt
offerings; then shall they lay calves
upon thy altars.

Glory be to the Father, &c.

PSALM CI.

HEAR, O Lord, my prayer, and let
my cry come unto thee.

Turn not away thy face from me;
in the day when I am in trouble, in-
cline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke: and my bones are grown dry, like fuel for the fire.

I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

Through the voice of my groaning, my bones have cleaved to my flesh.

I am become like to a pelican of the wilderness: I am like a night raven in the house.

I have watched, and am bedome as a sparrow, all alone on the house-top.

All the day long my enemies reproached me: and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation, for having lifted me up, thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endurest for ever: and thy memorial to all generations.

Thou shalt arise, and have mercy on Sion, for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory.

For the Lord hath built up Sion, and he shall be seen in his glory.

He hath had regard to the prayer of the humble: and he hath not despised their petition.

Let these things be written unto another generation: and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters: that he might release the children of the slain.

That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

When the people assembled together, and kings to serve the Lord.

He answered him in the way of his strength: declare unto me the fewness of my days.

Call me not away in the midst of my

days ; thy years are unto generation and generation.

In the beginning, O Lord, thou foundest the earth, and the heavens are the work of thy hands.

They shall perish, but thou remainest, and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed : but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue ; and their seed shall be directed for ever.

Glory be to the Father, &c.

PSALM CXXIX.

Out of the depths I have cried to thee, O Lord : Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, Lord, who shall stand it ?

For with thee there is merciful forgiveness ; and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word : my soul hath hoped in the Lord.

From the morning watch, even

until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory be to the Father, &c.

PSALM CXLII.

HEAR, O Lord, my prayer ; give ear to my supplication in thy truth ; hear me in thy justice.

And enter not into judgment with thy servant : for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul : he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those who have been dead of old ; and my spirit is in anguish within me : my heart within me is troubled.

I remembered the days of old : I meditated on all thy works : I mused upon the works of thy hands.

I stretched forth my hands to thee : my soul is as earth without water unto thee.

Hear me speedily, O Lord ; my spirit hath fainted away.

Turn not away thy face from me,
lest I be like unto them that go down
into the pit.

Cause me to hear thy mercy in the
morning, for in thee have I hoped.

Make the way known unto me where-
in I should walk ; for I have lifted up
my soul to thee.

Deliver me from my enemies, O
Lord ; to thee have I fled : teach me to
do thy will, for thou art my God.

Thy good spirit shall lead me into
the right land : for thy name's sake, O
Lord ; thou wilt quicken me in thy
justice.

Thou wilt bring my soul out of
trouble : and in thy mercy thou wilt
destroy my enemies.

And thou wilt cut off all those that
afflict my soul : for I am thy servant.

Glory be to the Father, &c.

ANTHEM.

Remember not, O Lord, our offences, nor
those of our parents ; neither take thou ven-
geance on our sins.

THE
LITANY AND PRAYERS

Recommended to be said in Catholic Families,
every evening.

LORD, have mercy on us. Christ,
have mercy on us. Lord, have mercy
on us.

Christ, hear us. Christ, graciously
hear us.

God, the Father of heaven, *Have
mercy on us.*

God, the Son, Redeemer of the
world, *Have mercy on us.*

God the Holy Ghost, *Have, &c.*

Holy Trinity, one God, *Have, &c.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and archangels,

All ye holy orders of blessed spi-
rits.

St. John Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

Pray for us.

St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy apostles and evange-
lists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Laurence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Jervase and Protase,
All ye holy martyrs,
St. Silvester,
St. Gregory,
St. Ambrose,

Pray for us.

St. Augustine,	} Pray for us.
St. Jerome,	
St. Martin,	
St. Nicholas,	
All ye holy bishops and confessors,	
All ye holy doctors,	
St. Anthony,	
St. Bennet,	
St. Bernard,	
St. Dominick,	
St. Francis,	
All ye holy priests and levites,	
All ye holy monks and hermits,	
St. Mary Magdalene,	
St. Agatha,	
St. Lucy,	
St. Agnes,	
St. Cecily,	
St. Catherine,	
St. Anastasia,	
All ye holy virgins and widows,	<i>Pray</i>
<i>for us.</i>	
All ye men and women, saints of God,	
<i>Make intercession for us.</i>	
Be merciful unto us,	<i>Spare us, O</i>
<i>Lord.</i>	
Be merciful unto us,	<i>Graciously hear</i>
<i>us, O Lord.</i>	
From all evil,	<i>O Lord deliver us.</i>
From all sin,	<i>O Lord deliver us.</i>

From thy wrath,
From sudden and unprovided
death,
From the deceits of the devil,
From anger, hatred and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of thy holy
incarnation,
Through thy coming,
Through thy nativity,
Through thy baptism and holy
fasting,
Through thy cross and passion,
Through thy death and burial,
Through thy holy resurrection,
Through thy admirable ascension,
Through the coming of the Holy
Ghost, the comforter,
In the day of judgment,

O Lord, deliver us.

We, sinners, beseech thee hear us.
That thou spare us, *We beseech, &c.*
That thou pardon us, *We beseech*
thee, &c.
That thou vouchsafe to bring us to
true penance, *We beseech thee, &c.*
That thou vouchsafe to govern and
preserve thy holy church, *We be-*
seech thee, hear us.

We beseech thee, hear us.

That thou vouchsafe to preserve
our apostolic prelate, and all
ecclesiastical orders in holy religion,

That thou vouchsafe to humble
the enemies of the holy church,

That thou vouchsafe to grant peace
and unity to all Christian people,

That thou vouchsafe to comfort
and keep us in thy holy service,

That thou lift up our minds to
heavenly desires,

That thou render eternal good
things to our benefactors,

That thou deliver our souls, and
those of our brethren, kinsfolk,
and benefactors, from eternal
damnation,

That thou vouchsafe to give and
preserve the fruits of the earth,

That thou vouchsafe to give eternal
rest to all the faithful departed,

[to hear us,

That thou vouchsafe graciously]

Son of God, *We beseech thee hear us.*

Lamb of God, that takest away the sins
of the world, *Spare us, O Lord.*

Lamb of God, that takest away the sins
of the world, *Hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *Have mercy on us.*

Christ, hear us. Christ, graciously hear us. Lord, have mercy on us.

Christ, have mercy on us. Lord, have mercy on us. Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

PSALM LXIX.

O God, come to my assistance ; O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them presently be turned away, blushing for shame, that say to me, 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee ; and let such as love thy salvation, say always, The Lord be magnified.

But I am needy and poor ; O God, help me.

Thou art my helper and deliver : O Lord, make no delay.

Glory be to the Father, &c.

V. Save thy servants. R. Trusting

in thee, O my God. V. Be unto us,
O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against
us. R. Nor the son of iniquity have
power to hurt us. V. O Lord, deal not
with us according to our sins. R. Nor
reward us according to our iniquities.

V. Let us pray for our chief Bi-
shop, N.

R. May the Lord preserve him, and
give him life, and make him blessed on
earth, and deliver him not to the will
of his enemies.

V. Let us pray for our benefactors.

R. O Lord, for thy name's sake,
vouchsafe to render eternal life to all
those from whom we have received
good.

V. Let us pray for the faithful de-
parted.

R. Eternal rest give to them, O
Lord, and let perpetual light shine un-
to them.

V. May they rest in peace. R. Amen.

V. For our absent brethren.

R. O my God, save thy servants
trusting in thee.

V. Send them help, O Lord, from
thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my supplication come to thee.

LET US PRAY.

O God, whose property it is always to have mercy and to spare, receive our petitions, that we and all thy servants, who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee; that of thy bounty, thou mayest grant us pardon and peace.

Out of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and eternal God, have mercy on thy servant, (name him,) our

chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation; that by thy grace he may desire such things as are agreeable to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works; give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies having been taken away, the times, through thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy spirit; that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins; that through the help of pious supplications they may obtain that pardon which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious

assistance, that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all those whom thou foreknowest shall be thine by faith and good works, we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world still retains them in the flesh, or the next hath already received them divested of their bodies, may by the clemency of thy goodness, and the intercession of thy saints, obtain pardon and full remission of all their sins : through, &c.

R. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

V. May the Almighty and most merciful Lord, graciously hear us.

R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

DEVOUT PRAYERS.

Which may be said after the Litanies, according to the diversity of times and occasions.

A Prayer for God's holy Church.

O ALMIGHTY and everlasting God, who hast revealed thy glory to all nations in Christ, preserve the works of thy mercy; that thy church, spread throughout the world, may persevere with steadfast faith in the confession of thy name: through, &c.

For the Chief Bishop.

O God, the pastor and governor of all the faithful, mercifully regard thy servant, (name him,) whom thou hast placed as chief pastor over thy church, grant we beseech thee, that both by word and example, he may edify all those who are under his charge; that, together with the flock committed to his care, he may arrive at life everlasting: through, &c.

For all degrees of the Church.

ALMIGHTY and everlasting God, by whose spirit the whole body of the church is sanctified and governed, hear, we beseech thee, our humble supplications for all degrees thereof; that by the assistance of thy grace, they may faithfully serve thee: through, &c.

A Prayer in any Necessity.

O God, our refuge and strength, the fountain of all goodness, mercifully hear the fervent prayers of thy church, and grant that what we ask with faith, we may effectually obtain: through, &c.

Against the Persecutors of the Church.

RECEIVE, we beseech thee, O Lord, the prayers of thy church, and mercifully appease thy wrath against us ; that all adversities and errors being removed, we may serve thee in secure liberty : through, &c.

A Prayer for the Queen.

O **ALMIGHTY** Lord, by whom kings and queens reign, and from whom they derive their power, we humbly beseech thee to preserve thy servant, Victoria, the queen, preserving her in the right understanding of her weighty , as also in courage and prudence for the due execution thereof, that the sword of justice in her hand may secure us in peace and plenty, to our free progress in true virtue, and the increase of her own eternal reward : through, &c.

A Prayer for the Afflicted.

O **ALMIGHTY** and everlasting God, the comforter of the sorrowful, and the support of those who are afflicted, give ear to the prayers of such as call on thee in their tribulation ; that, finding thy mercy present with them in their necessities, their mourning may be turned into joy : through, &c.

For Heretics and Schismatics.

O **ALMIGHTY** and everlasting God, who desires to save all, and who wouldst not that any should perish, favourably look down upon those souls which are seduced by the deceit of Satan ; that all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of thy truth : through, &c.

For the unfaithful Jews.

O ALMIGHTY and everlasting God, who repellst not from thy mercy even the perfidious Jews, hear the prayer which we offer for the blindness of that people : that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness : through, &c.

For Pagans.

O ALMIGHTY and everlasting God, who desirest not the death, but the life of sinners, mercifully accept our prayers, and delivering pagans from the worship of idols, unite them to thy church, to the praise and honour of thy glorious name : through, &c.

In time of War.

O GOD, who puttest an end to wars, and, by the power of thy protection, vanquishest the opposers of such as trust in thee, help thy servants, who earnestly crave thy mercy ; that the evil designs of our enemies being defeated, we may praise thee with incessant gratitude : through, &c.

In time of Famine or Pestilence.

GRANT us, we beseech thee, O Lord, the effect of our prayer, and mercifully turn away from thy servants all pestilence and famine ; that the hearts of men may know that such scourges proceed from thy indignation, and cease by thy mercy : through, &c.

A Prayer for Rain.

O GOD, in whom we live, and move, and have our being ; grant us, we beseech thee,

competent rain ; that, partaking of thy temporal blessings, we may more confidently desire those which are eternal, &c.

For Fair Weather.

HEAR our supplications, O Lord, and vouchsafe to thy servants the blessing of fair weather, that we, who are justly afflicted for our sins, may find relief in thy clemency : through, &c.

In any Tribulation.

O ALMIGHTY God, despise not thy people who call upon thee in their afflictions ; but for the glory of thy name, forgive them their sins, and deliver them from all sorrow : through, &c.

For remission of Sins.

O GOD, who rejectest none, but are pacified by penance, even towardsthe greatest offenders, mercifully regard the prayers of thy servants, that through thy mercy we may obtain the pardon of our sins, and be enabled to fulfil thy commandments : through, &c.

Against Temptations.

O GOD, who justifies the wicked that repent, and desirest not the death of a sinner ; we humbly beseech thy majesty to defend thy servants with thy heavenly grace, who trusts in thy mercy, and to preserve them by thy continual protection, that they may persevere in thy service, and by no temptations be ever separated from thee : through, &c.

For such as are on a Journey.

HEARKEN to our supplications, O Lord, and render the way of thy servants prosperous and

safe; grant, that amidst all the varieties of this journey, and their whole life, they may always be protected by thy assistance: through, &c.

A Prayer for the Sick.

O ALMIGHTY and eternal God, the perpetual salvation of those who believe, hear us for thy sick servants, for whom we humbly crave the help of thy mercy; that their health being restored to them, they may render thanks to thee in thy church: through, &c.

A Prayer for the Living.

EXTEND unto thy faithful, O Lord, the right hand of thy heavenly succour, that they may seek thee with all their hearts, and obtain of thy mercy whatever is necessary to their condition: through, &c.

THE HYMN, VENI SANCTE SPIRITUS.

COME, Holy Ghost, send down those beams,
Which sweetly flow in silent streams
From thy bright throne above;
O come, thou Father of the poor,
Thou bounteous source of all our store,
Come, fill our hearts with love.
Come, thou of comforters the best,
Come, thou the soul's delicious guest,
The pilgrim's sweet relief:
Thou art our rest in toil and sweat,
Refreshment in excessive heat,
And comfort in our grief.
O sacred light, shoot home thy darts,
O pierce the centre of those hearts,
Whose faith aspires to thee:

Without thy God-head, nothing can
Have any worth or price in man.

Nothing can harmless be.

Lord, wash our sinful stains away,
Water from heaven our barren clay,

Our wounds and bruises heal :

To thy sweet yoke our stiff necks bow,
Warm with thy fire our hearts of snow,

Our wandering feet repeal.

O, grant thy faithful, dearest Lord,
Whose only hope is thy sure word,

The seven gifts of thy spirit :

Grant us in life t'obey thy grace,

Grant us in death to see thy face,

And endless joys inherit. Amen.

V. Send forth thy spirit, and they shall be
created. R. And thou shalt renew the face of
the earth. V. O Lord, hear my prayer. R.
And let my supplication come to thee.

LET US PRAY.

O God, who, by the light of the Holy Ghost,
hast instructed the hearts of the faithful :
grant that by the same spirit, we may have a
right understanding in all things, and ever-
more rejoice in his holy consolation : through,
&c. Amen.

O God, to whom every heart is open, every
will declares itself, and from whom no secret
lies concealed, purify, by the inspiration of the
Holy Ghost, the thoughts of our hearts ; that
we may perfectly love thee, and worthily praise
thee : through, &c.

A Prayer for our Friends.

O God, who hast poured the gift of charity,
by the grace of the Holy Ghost, into the

hearts of the faithful ; grant to thy servants, (*here name those you pray for,*) for whom we implore thy mercy ; health of mind and body ; that loving thee with all their strength, they may accomplish those things which are pleasing to thee : through, &c.

For our Enemies.

O GOD, the lover of peace and preserver of charity, give peace and true charity to all our enemies : grant them remission of their sins, and deliver us from their deceits : through, &c.

Against wicked Thoughts.

O ALMIGHTY and most gracious God, mercifully regard our prayers, and deliver our hearts from the temptations of evil thoughts, that our souls may be made worthy habitations for the Holy Ghost : through, &c.

For Charity.

O GOD, who makest all things beneficial to them that love thee, infuse into our hearts an inviolable love of thy charity, that such desires as we conceive by the holy inspiration, may by no temptation be ever changed : through, &c.

For Patience.

O GOD, who, by the humility of thy only begotten Son, hast confounded the pride of the old enemy ; grant, we beseech thee, that we may often call to mind what he meekly suffered for us, and, by his example, patiently endure all adversities : through, &c.

For the Holy Catholic Church.

DEPEND, O LORD, thy servants, we humbly beseech thee, from all dangers of body and

soul ; and by the prayers of the glorious Virgin Mary, of the holy apostles Peter and Paul, of blessed N., and of all thy saints, grant us the mercies of peace and safety ; that, all adversities and errors being removed, thy church may serve thee in secure liberty : through, &c.

TE DEUM, OR THE THANKSGIVING HYMN.

THEE, sovereign God, our grateful accents praise :

We own thee Lord, and bless thy wond'rous ways.

To thee, eternal Father, earth's whole frame,
With loudest trumpet sounds immortal fame.

Lord God of Hosts ! to thee the heavenly pow'rs,

With sounding anthems fill thy vaulted tow'rs,

The cherubim thrice Holy, Holy, Holy, cry ;

Thrice Holy, all the seraphim reply,

And thrice returning echoes endless songs supply.

Both heav'n and earth thy Majesty display ;

They owe their beauty to thy glorious ray.

Thy praises fill the loud apostles' choir :

The train of prophets in the song conspire,

Legions of martyrs in the chorus shine,

And vocal blood with vocal music join.

By these thy Church, inspired with heavenly art,

Around the world maintains a second part ;

And tunes her sweetest notes, O God, to thee,

The Father of unbounded majesty ;

The Son, ador'd, co-partner of thy seat,

And equal everlasting Paraclete.

Thou King of Glory, *Christ* ; of the Most High,

Thou co-eternal filial Deity ;

Thou, who, to save the world's impending doom,

Vouchsaf'dst to dwell within a virgin's womb ;
Old tyrant Death disarmed ; before thee flew,
The bolts of heav'n, and back the foldings drew,

To give access, and make the faithful way,
From God's right hand, thy filial beams display.

Thou art to judge the living and the dead ;
Then spare those souls for whom thy veins have bled.

O take us up among the blest above,
To share with them thy everlasting love.

Preserve, O Lord, thy people, and enhance
Thy blessing on thine own inheritance.

For ever raise their hearts, and rule their ways :
Each day we bless thee, and proclaim thy praise.

No age shall fail to celebrate thy name ;
Nor hour neglect thy everlasting fame.

Preserve our souls, O Lord, this day from ill :
Have mercy on us, Lord ! have mercy still.

As we have hop'd, do thou reward our pain ;
We've hop'd in thee, let not our hope be vain.

V. Let us bless the Father, and the Son,
with the Holy Ghost. R. Let us praise and extol him for ever. V. O Lord, hear my prayer. R. And let my supplication come unto thee.

LET US PRAY.

O GOD, of whose mercies there is no number, and of whose goodness the treasure is infinite ; we humbly thank thy divine Majesty for the gifts thou hast bestowed on us ; always beseeching thy clemency, that thou who

grantest the request of those who ask with humility, will not forsake us, but dispose us for the reward to come : through, &c.

A Prayer for Special Friends.

PRESERVE, O Lord, thy servants, N. N. for whose health, happiness, and prosperity, we humbly offer up these our petitions to thy sacred Majesty ; beseeching thee to grant them a persevering constancy in the Catholic faith, and a safe passage through this life's dangerous pilgrimage : that no worldly, carnal, or diabolical temptation may have the power to separate them from thee, their prime and only good. Give them grace to correspond with that state and condition of life wherein thou hast placed them ; direct them in all their ways, defend them against all their enemies, and grant them finally a happy death, and departure out of this world, and a speedy passage after death, to the fruition of thy eternal felicity. Amen.

For a Friend in Tribulation.

VOUCHSAFE, O merciful Creator ! to afford the sweetness of thy comforts to thy afflicted servant, N., and to remove, according to thy accustomed

mercy, the heavy burden of his calamities. Give him, we humbly beseech thee, patience in his sufferings, resignation to thy good pleasure, perseverance in thy service, and a happy translation from this afflicting life to thy eternal felicity. Amen.

A Prayer for all those who are engaged in the
Employment or Service of others.

To thee, O God, I offer myself, with all my labours of this day, and most humbly beg thy blessing to accompany me in all my undertakings, that whatever I do or suffer, may be with the patience of an humble penitent, and a sincere desire of faithfully discharging my duty to thee, whom I serve, in everything belonging to my charge, without loss of time, neglect, omission, or waste of what is committed to me.

I beseech thee likewise to grant me the spirit of obedience, humility, and meekness; that I may cheerfully comply with all lawful commands, without gain-saying, murmuring, or disrespect. May I never offend in word or action, or connive with others in what is evil; may I never give bad example, nor yield to others in whatever is injurious

to my superiors, or displeasing to thee; may I live in peace with every one, give no provoking language, make no parties, carry no false exaggerated stories; and if provocations are offered, may I suppress all passion, be moderate in my answers, and return good for evil.

In these and all my other duties, assist me, O God, and help me to overcome all my usual weakness. May I ever continue under thy protection, and zealously walk in the paths of thy commandments, by avoiding evil and doing good. To thee I consecrate all my labours, and beg thy blessing to attend me in all I shall do this day, and evermore. Amen.

For the Master and Mistress of a Family.

O MERCIFUL God, I implore thy grace, for my direction and help in the execution of every thing thou hast committed to my charge. Grant me discretion, that I may discover in all things what is best to be done, that I may manage them according to the obligations thou hast laid upon me.—Make me faithful in taking care of what, under thee, I have in charge, that nothing may suffer through my

neglect, idleness, prodigality, or ill management. Let not passion have any influence on my words or actions, that I may reprove without anger, command without imperiousness, require service without cruelty, have compassion on such failings as proceed rather from weakness than neglect, and show a tenderness towards all under my charge, as knowing that both they and I serve one master in heaven, who, without respect of persons, will call us all to an equal account.

O Lord, let me never want thy grace, to suppress every inclination that leads me from my duty. Let no kind of extravagance, excess, or disorder, find encouragement in my house. Make me a zealous observer of good discipline, and watchful against all undue liberties. Suffer me not to be unjust to any one, nor connive at what ought to be reproved. Take from me all immoderate solicitude, and let no excess of worldly care withdraw my heart from the important concern of eternity. May my chief solicitude be, how to regulate all my concerns to thy honour and glory. I crave thy blessing this day and for ever, on all I am

to do or suffer, and humbly offer myself, and all I possess, to thy glory. Help me, O my God, according to my necessities, now and for ever. Amen.

For Parents.

ASSIST me, O heavenly Father, in discharging my duty to my children. Endue me with true christian wisdom, to discern what to grant, and what to deny. Let neither passion, ill humour, nor fondness, make me yield to them in any thing that may be prejudicial to either soul or body. Enable me always to give them good example ; to preserve them from bad company, or from hearing or doing what may induce them to commit evil ; and whenever they do amiss, prompt me to give them timely correction, out of love, and not from passion. Deliver me from all manner of prodigality—intemperance—idleness—vanity—neglect, or ill management, that may prevent me from providing for their comfortable subsistence in this life, as also from preparing them for happiness hereafter, by being over solicitous to make them great in this world.

Direct me, O God, in every particular that can contribute to their christian education, and enable me to remove from them whatever may do them hurt. Deliver me from all indiscreet partialities—from discouraging them—or shewing any unreasonable uneasiness, which may force them upon rash methods for the remedy of the trouble they find at home. Be thou a father to them, and supply, by thy goodness, whatever is wanting in me. Preserve them from the corruption of the world, from sin, and all evil, and excite them to all good. Deliver them from the effects of a vain and inconstant mind, and make them thy faithful servants here, that they may come at length to that happiness which Christ has purchased for them. Amen.

For Children under Parent's care.

O HEAVENLY Father, who commandest us to love, obey, respect, and honour our parents, grant that I may always comply with this thy command, by being ever faithful in the performance of all it enjoins, and in never doing any thing contrary thereto.

May I ever deny myself in all lawful things, to please my parents; and obey them in whatever they can justly require or expect from me. Let me never contradict them, nor so dispute against their proposals as to make them uneasy. May I always consult them in all that concerns them or myself. May I be ever deaf to those who suggest the despising or neglecting of my parents' advice. May I never afflict them by following bad counsel, wicked company, or any evil ways. May I always study to be their comfort, in recompense for all the care, trouble, and love they have had for me. May I never shew impatience at their infirmities, much less mock at any weakness to which they are subject.

Direct me, O my God, in every thing relating to my duty, and suffer no change of circumstances to withdraw me from it. May I in no lawful concern whatever, offend my parents on earth, or displease thee, my Father, who art in heaven.

A Prayer for Scholars before Study.

O INCOMPREHENSIBLE Creator, the true fountain of light, and only author

of all knowledge, who, out of the treasure of thy wisdom, hast, with wonderful harmony, disposed and ordered all the parts of the universe; vouchsafe, I beseech thee, to enlighten my understanding with the rays of thy wisdom, and to expel from it all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, instruct my tongue, and pour on my lips the grace of thy blessing. Give me a diligent and obedient spirit, quickness of apprehending, capacity of retaining, and the continual assistance of thy holy grace; that I may apply all my studies to thy honour, and the everlasting salvation of my own soul: through Christ our Lord. Amen.

A Prayer which may be daily said by a Woman pregnant.

O LORD God, Almighty Creator of heaven and earth; who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son; look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself, and her child,

which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils ; grant me in due time, a happy delivery ; and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgment on me and mine, instead of thy mercies, which I sue for. And therefore I am sensible the first thing I ought to do, is to repent from the bottom of my heart for all my offences, humbly confessing them, and continually to cry to thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them down here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee ; and I wish I could expiate them with tears of blood : I humbly beg thy pardon for them all, and wish with all my heart I had never committed them ; I here offer

myself to make what satisfaction for them I am able ; and most willingly accept of whatever I may have to suffer in child-bearing, and offer it up now beforehand to thee for my sins, firmly resolving, by thy grace, never wilfully to offend thee more. Behold here, my poor heart, O Lord, and if it is not, at least I desire it should be that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and once more beg for myself, thy grace, protection, and a happy delivery ; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever : through, &c.

For a Husband or Wife.

O God, who has ordained the holy state of matrimony, wherein I am engaged, grant me grace to comply with all its obligations, and to perform them in such a manner as is becoming a Christian, not an unbeliever.

Preserve my love undefiled, according to thy divine command, and let the duty of love help to conduct me with comfort through all the obligations and difficulties of my state. Grant me discretion to manage all circumstances for the best, a true love for peace, and such a discreet compliance, as to resign my thoughts and inclinations for preserving it. Inspire me with true humility and patience, that I may submit to, and bear with all crosses, in the manner thy apostle requires. Furnish me with all other helps, that whatever difficulties may occur, I may persevere with cheerfulness in discharging the duties of my state, and never yield so far to any weakness, ill humour, or impatience, as to weaken, much less, to break the bond which thou hast sanctified, and which cannot be dissolved but by death. May I always be faithful and indefatigable in the discharge of the duties of my state; doing and suffering whatever falls to my lot, with such absolute submission to thy will, that both in peace and trouble, in prosperity and adversity, I may ever remember to resign myself cheerfully, O God, to thy pleasure or permission;

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and under all difficulties, still labour to work out my salvation.

For Widows.

O GOD, the disposer of all things, who hast been pleased to bring me into this state ; grant me the grace to bear all its troubles with patience, and to make use of all its advantages with christian prudence ; to be a widow indeed ; to despise all earthly comforts ; to place my whole trust in thee, and to improve the opportunity offered, for securing to myself a happy eternity.

Teach me, O Lord, to make the best use of the liberty thou hast given me, and as long as I shall abide here in this pilgrimage, give me grace to employ my time in such exercises of piety, charity, and solid devotion, as may secure thy mercy to me, and effectually conduct me to the possession of that happiness which I desire.

May I ever despise the vanities of the world, and make some recompense for my past sins, follies, and extravagancies. May I henceforth spend as many hours in prayer and good works, as I have heretofore mispent in vanity, idleness, or dangerous entertainments.

May I endeavour by charity, to make amends for all that I have sinfully, idly, or prodigally mispent, and thus recover whatever prejudice my soul has suffered through my fault. May I ever study to improve my present circumstances, in order to eternal life. May my loss turn to my advantage, and, under thy protection, O God, may I find greater comforts than any the world can afford. Assist me, O my God, and let thy grace support me under all my weaknesses.

For those who lead a Single Life.

O BLESSED Redeemer, who, both by thyself and thy apostle, hast recommended a single life as the most proper state to serve thee in without distraction: assist me by thy holy grace, that I may duly consider the advantages of it, and make a right use of them, so as to find the good effect in my soul, for which the apostle gives it the preference to other states.

May I always rejoice under thy blessing, and, being at liberty from those engagements which are attended with endless solitudes, and enslave the minds of men to the earth, may I

avail myself of this my privilege, in seeking and serving thee with greater freedom of spirit, having thee now for my spouse. May I not be like one of the foolish virgins, but with the wise, wait in readiness for thy coming. May I leave all for thee. May I love thee with my whole heart, desire thee with all my soul, adore thee with all my mind, and serve thee with all my strength: that I may thus become holy both in body and soul. Support me under all my weaknesses: and defend me against all the snares of the devil, of the world, and of my own corruption. Take from me all affection for whatever flatters the senses, and let me admire nothing that is vain and empty. Inspire me with a dread of all that is dangerous, and let the great and prevailing object of my love, affections, and desires, centre in thee alone; that having finished my life here in imitation of thee, I may wait on thee for ever in the joys of thy kingdom. Amen.

For the Rich.

Most bountiful Lord, I return thee thanks for whatever I possess, and beg

thy grace to make good use of whatever plenty, through thy mercy, I enjoy. May I always so govern myself, as to spend nothing in favour of any vicious or sinful inclination. May I be deaf to all expensive demands of vanity, gaming, appetite, and idleness, and put a stop to all those ways by which I have hitherto mispent what thou hast entrusted me with, and thereby often most ungratefully offended thy divine goodness.

I confess my past ingratitude, injustice, and impiety, in the abuse of thy favours and gifts, and earnestly beseege pardon of thee, O Lord, for the same, and grace henceforward to manage as thou requirest. To feed the hungry, to clothe the naked, &c. with the surplus of the decent support of myself and of those under me; to lay up for myself a treasure in heaven, lest, like the rich man in the Gospel, I suffer eternally in hell, for having so much indulged my passions, and applied thy favours to the service of idleness, vanity, and sin.

It is through thy great mercy, O my God, that I yet live, when thou mightest have cast me into endless flames.

Thou sparest me that I may make some amends for all the abuses of the good thou hast so liberally bestowed on me. May I neither hereafter hoard up riches unnecessarily, nor spend them unprofitably. May I only make use of them for promoting thy honour and glory here, the relief of the poor, and for providing such necessities as thou allowest. May I pay no regard to what the world applauds or censures, but only endeavour to please thee in a just disposal of what thou hast committed to my care; as being, not the master, but the steward thereof, and accountable to thee, O my God, the giver of whatever I possess. Assist me herein, God, and let not riches, nor the evils they lead to, but thyself alone, be the sire of my heart.

AN OBLATION,

Which may be made to Almighty God—
Morning and Evening.

Most merciful Lord, and ever living God ! behold, I, a wretched and ungrateful sinner, prostrate at thy feet, adore and worship thee ; offering up, in all humility, immortal praise and thanksgiving for all thy blessings, especially for that unspeakable charity which induced thee to send down thy only begotten Son into this vale of tears, for the work of our redemption.

O Eternal Lord of heaven and earth, I praise and magnify thy ever glorious name, for thy Son's most holy incarnation and nativity ; for his poverty, innocent life, and conversation ; for his heavenly doctrine and miracles ; for his death and passion, his resurrection and ascension.

I yield thee all possible thanks for the divine mystery of his precious body and blood in the venerable sacrament of the eucharist, wherewith we are nourished, cleansed, and sanctified, and our souls are made partakers of all heavenly graces and spiritual benedictions.

I give thee most humble and hearty thanks, that out of a handful of dust thou wast pleased to make me according to thine own image and likeness, rendering me capable of eternal glory ; for the obtaining of which thou didst vouchsafe first, to wash me with the laver of baptism, for the remission of that original corruption which was contracted by my first parents, and afterwards to bring me to the profession and practice of the Catholic faith, not

ceasing daily to increase the same in me, by the doctrine and instruction of thy Church.

I most humbly thank thee also, that thou hast nourished and clothed me from my cradle, supplying me with all necessities for the relief and maintenance of my frail body.

I ever more extol and magnify thy holy name, for having in thy great mercy hitherto spared, and patiently expected me, till by thy grace I might be awakened from the sleep of sin, and reclaimed from my vanities and wicked courses. For hadst thou dealt with me according to my demerits, my soul (being oppressed with innumerable sins,) had long since been plunged into eternal perdition.

In consideration of all these thy mercies and blessings, I most humbly desire that my heart may every day enlarge itself, that it may still render thee more ample tribute of praise and thanksgiving than it has hitherto paid thee.

O my Lord God ! and most merciful Father ! never abandon me to myself, but let thy holy fear be ever present in my thoughts, to curb and restrain me within the bounds of obedience to thy law, that I may dread nothing so much in this world, as by a violation of the least of thy precepts, to offend thee. Let thy holy love temper all the trials and temptations which may befall me, in such a manner that none of them may at any time overcome me ; for thou knowest that of myself I have not strength to resist them.

I moreover beseech thee, most merciful Father, by the profound humility of thy only Son, Jesus Christ, that thou wouldst preserve me from all pride, self-love, vain-glory, obstinacy, and disobedience. Cast out of my heart,

I beseech thee, the spirit of gluttony and uncleanness, the spirit of sloth and indevotion, the spirit of malice and envy, the spirit of hatred and disdain, that I may never despise the meanest of thy creatures, nor proudly prefer myself before others, but always seem little in my own eyes ; inclining to think the best of others, and judge the worst of myself.

Clothe me, O most holy Father, with the wedding garment of thy beloved Son, the supernatural virtue of heavenly charity, that I may love thee, my Lord God, with my whole heart, with my whole soul, and with all my strength ; that neither life nor death, prosperity nor adversity, nor anything else, may ever separate me from thy love. Grant that all inordinate affections to the transitory things of this world may daily decrease in me, that thou only mayest be the entertainment and delight of my soul.

O most gracious God, grant thy servant an humble, contrite, and obedient heart ; an understanding, always employed in honest and pious thoughts ; a will tractable, and always inclined to do good ; affections, calm, and moderate ; a watchful custody over my senses, that through those windows no sin may enter into my soul ; a perfect government of my tongue, that no corrupt or unseemly language may proceed from my lips ; may I never slander or speak ill of any one, nor busy myself about the faults or imperfections of others, but wholly attend to the amendment of my whole life.

O most loving Lord, as long as I am detained in this prison of my body, let this be my comfort ; that being free from all distractions, both of the cares and pleasures of this life, I may wholly devote myself to thy ser-

vice, attending always to thy heavenly doctrine, and the salutary motions of thy holy spirit. In these sweet exercises, let me pass the solitary hours of my tedious pilgrimage with patience, expecting the closing of my days, and a happy period to this my miserable life.

And finally, grant, O blessed Redeemer of mankind, my Lord and my God, that when this my earthly tabernacle shall be dissolved, (being found free from all sin, through sincere contrition, and in virtue of the sacraments of my holy church,) I may be included in the number of those blessed souls, who, through the merits of thy passion and death, are deemed worthy to reign with thee, and to enjoy the glorious presence of the adorable Trinity, Father, Son, and Holy Ghost; to whom, by all creatures in heaven and earth, be rendered praise and thanksgiving, world without end. Amen.

O Lord my God! O Lord my God! possess my soul, possess my soul, for ever, and ever. Amen, Amen.

THE THIRTY DAYS' PRAYER TO THE B. V. MARY.

*In honour of the Sacred Passion of our Lord
Jesus Christ.**

EVER glorious and blessed Mary,
Queen of Virgins, Mother of Mercy,

* By the devout recital of this prayer, for the above space of time, we may mercifully hope to obtain our lawful request. It is particularly recommended as a proper devotion for every day in Lent, and all Fridays throughout the year.

hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart, whilst thine only son, Christ Jesus our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy sorrows, whilst from his cross he recommended thee to the care and protection of his beloved disciple, St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries. Thou art the mother of mercies, the sweet consolatrix, and refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable forlorn child of Eve, and hear my prayer; for, since, in just punishment of my sins, I may find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection?—Attend, therefore, I beseech thee, with an ear of pity and compassion, to my

humble and earnest request. I ask it through the bowels of mercy of thy dear Son, through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent; and whom, after the expiration of nine months, thou didst bring forth from thy chaste womb, to visit this world, and bless it with his presence. I ask it through the anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father *to remove from him, if possible, the bitter chalice* of his future passion. I ask it through the three-fold repetition of his prayers in the Garden, from whence afterwards, with dolorous steps, and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the welts and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound, and scourged, when stripped of his seamless garments, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted, the false ac-

cusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation, his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with the sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst, and bitter potion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed: "*My God! my God! why hast thou forsaken me?*" I ask it through his mercy extended to the repentant thief, and through his recommending his precious soul and spirit into the hands of his eternal Father, before he expired, saying, "*All is consummated.*" I ask it through the blood mixed with water, which issued from his sacred side, when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter pas-

sion and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the old law, with his presence, and led captivity captive. I ask it through his glorious victory over death, when he arose again to life on the third day, and through the joy which his appearance for forty days after, gave thee, his blessed Mother, his apostles, and the rest of his disciples, when in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of his disciples, when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world, by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou

didst feel at thy assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed Virgin, comfort the heart of thy suppliant, by obtaining for me:—

[*Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.*]

And, as I am persuaded my divine Saviour doth honour thee as his beloved mother, to whom he refuses nothing, because you ask nothing contrary to his honour, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial, loving heart, who mercifully granteth the requests, and complieth with the desires of those that love and fear him. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me, also of thy dear Son, our Lord and our God; a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence

from sin, love of God and my neighbour, contempt of the world, patience to suffer affronts and ignominies ; nay, even, if necessary, an opprobrious death itself, for love of thy Son, our Saviour Jesus Christ. Obtain likewise for me, O sacred mother of God ! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life ; and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last sacrament of the Church worthily, and die in thy friendship and favour. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relatives, and benefactors, both living and dead, life everlasting. Amen.

A most devout Act of Contrition.

O MY God ! the God of my heart ! my soul ! my life ! and all that is within me ! whom I have so much offended, that neither the sands on the sea-shore, the stars in the heavens, the flowers of the fields, nor the leaves of the trees, can equal the infinite number and unspeakable variety of my sins ; I have

sinned, I have offended thee, and done evil before the face of heaven and earth! I have departed from thy law, turned my back on thy grace, adored what offended thee, made an idol of my guilt, and run on without fear or shame, in the ways of deceit, vanity, and perdition! Ah! my God, how much am I grieved for having displeased thee! I am more troubled at the greatness of my ingratitude for having offended thee, than at the greatness of the torments which I deserve for my sins; I would have my sorrow for my sins to be as great as the sins themselves; I would have my regret for having displeased thee proportionate to the injuries committed against thee; I would have a grief equal to thy mercy; I would willingly bewail the enormity of my sins, with tears of blood; more for the offence and insult offered thy divine majesty, than for the injury and perdition they bring upon myself. But where shall I find so deep a sense of sorrow, save only in the fountain of thy grace? Where shall I find such a grief, save only in the contemplation of thy immense goodness and infinite majesty? Whence are those tears to

flow, save only from the ocean ³ thy mercy? Here I cast myself at thy feet: consider not in what manner, at what time, or how late; consider only that I come. But, ah! Lord, in how miserable a condition! how filthy! how abominable! Clad with the deformity of my sins, covered with the filthiness of my offences, and defiled with the abominations of a vicious life! But, in approaching thee, O my God, I come with the confidence of finding in thy mercy a secure haven; in thy compassion a protection; in thy clemency a refuge; and in thy goodness a remedy. Wherefore, O Lord, under the dread of thy justice, I seek no other remedy, save that of thy mercy, nor fly to any other shelter, but that of thy clemency. In thee I place my trust, O my God; for though by sin I have lost the nature and privilege of a son, yet thou, O Lord, infinitely good, dost not lose the nature and condition thou hast of a father. Let then, O Lord, thy infinite grace complete that work in me which thy infinite mercy has begun.—Let thy clemency come to the succour of thy miserable creature; take pity and compassion on my poor soul. I am

firmly resolved. with the aid of thy grace, to amend my life, confess my sins, and persevere in thy service: to pardon injuries, avoid the occasions of evil, and abhor my vices: to make such restitution as I am able, and to observe, as in duty bound, all thy commandments. I trust, O Lord, in thy infinite goodness, that thou wilt pardon all my sins, through the death and passion of my Lord Jesus Christ; for though in his wounds there is justice to punish me, yet in the same wounds there is likewise mercy to forgive me. Mercy! mercy! mercy! dear Jesus, have mercy on me.

ACTS OF CONTRITION, FAITH, HOPE, AND CHARITY,

As usually repeated before Mass.

A Prayer before the Acts.

LET US PRAY.

O ALMIGHTY and Eternal God, grant unto us an increase of faith, hope, and charity. And, that we may obtain what thou hast promised, make us love and practise what thou commandest: through Christ our Lord. Amen.

An Act of Contrition.

O MY God, I am heartily sorry for having offended thee; and I detest my sins most sincerely, because they displease thee, my God, who art so deserving of all my love, for thy infinite goodness, and most amiable perfections; and I firmly purpose, by thy holy grace, never more to offend thee, and to amend my life. Amen.

An Act of Faith.

O MY God, I firmly believe that thou art one only God, the Creator and sovereign Lord of heaven and earth; infinitely great, and infinitely good. I firmly believe that in thee, one only God, there are three divine persons, really distinct and equal in all things, the Father, and the Son, and the Holy Ghost; I firmly believe that Jesus Christ, God the Son, became man; that he was conceived by the Holy Ghost, and was born of the Virgin Mary; that he suffered and died on the cross to redeem and save us; that he arose the third day from the dead; that he ascended into heaven; that he will come at the end of the world to judge mankind; and that he

will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these, and all other articles which the holy Roman Catholic Church proposes to our belief, because thou, my God, the infallible truth, hast revealed them ; and thou hast commanded us *to hear the Church.*—Matt. xviii. *Which is the pillar and the ground of truth.*—Tim. iii. 15. In this faith I am firmly resolved, by thy holy grace, to live and die.

An Act of Hope.

O MY God, who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep thy commandments ; relying on thy infinite power, goodness, and mercy, and on thy sacred promises, to which thou art always faithful ; I confidently hope to obtain pardon of all my sins ; grace to serve thee faithfully in this life, by doing the good works thou hast commanded, and which, with thy assistance, I now purpose to perform ; and eternal happiness in the next : through my Lord and Saviour Jesus Christ.

An Act of Charity, or an Act of the Love of
God and of our Neighbour.

O MY God, I love thee with my whole heart and soul, and above all things, because thou art infinitely good and perfect, and most worthy of all my love; and for thy sake, I love my neighbour as myself. Mercifully grant, O my God, that having loved thee on earth, I may love and enjoy thee for ever in heaven. Amen.

A Prayer to be said before Mass.

O MERCIFUL Father who didst so love the world, as to give up for our redemption thy beloved Son; who, in obedience to thee, and for us sinners, *humbled himself even unto the death of the cross*: and continues to offer himself daily by the ministry of his priests for the living and the dead; we humbly beseech thee, that penetrated with a lively faith, we may always assist with the utmost devotion and reverence, at the oblation of his most precious body and blood, which is made at mass; and thereby be made

partakers of the sacrifice which he consummated on Calvary.

In union with thy holy Church and its minister, and invoking the blessed Virgin Mary, mother of God, and all the angels and saints; we now offer the adorable sacrifice of the mass, to thy honour and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to thee, and total dependance on thy gracious providence; and in thanksgiving for all thy benefits and for the remission of our sins.

We offer it for the propagation of the Catholic faith, for our most holy father the pope, for our archbishop, (or bishop,) and for all the pastors and clergy of thy holy church, that they may direct the faithful in the way of salvation—for the queen, for her viceroy, and all that are in high station; that we may lead quiet and holy lives—for peace and good will among all states and people—for the necessities of mankind—and particularly for the congregation here present; to obtain all blessings we stand in need of in this life, everlasting happiness in

the next, and eternal rest to the faithful departed.

And, as Jesus Christ so ordained when he instituted at his last supper, *this wonderful mystery of his power, wisdom, and goodness*, we offer the *Mass* in grateful remembrance of all he has done and suffered for the love of us ; making special commemoration of his bitter passion and death, and of his glorious resurrection and ascension into heaven. Vouchsafe, O almighty and eternal God, (for to thee alone so great a sacrifice is due,) graciously to accept it, for these and all other purposes agreeable to thy holy will. And to render it the more pleasing, we offer it to thee, through the same Jesus Christ, thy beloved Son, our Lord and Saviour, our high priest and victim ; and in the name of the most holy Trinity, the Father and the Son, and the Holy Ghost ; to whom be honour, praise, and glory, for ever and ever. Amen.

A Prayer for the beginning of the Mass.

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner,

presume to appear before thee this day, to offer up to thee by the hands of this thy minister, and by the hands of our High Priest, Jesus Christ, thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered thee upon the cross. *1st*, For thy own honour, praise, adoration and glory; *2dly*, In remembrance of his death and passion; *3dly*, In thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth, and especially for those bestowed on me, the most unworthy of all; *4thly*, For obtaining pardon and remission of all my sins, and of those of all others, whether living or dead, for whom I ought to pray; and, *lastly*, For obtaining all graces and blessings both for myself, and for thy whole church. Amen.

A Devout Method
OF
HEARING MASS.

Making the sign of the Cross with the Priest,
say :

IN the name of the Father, and
of the Son, and of the Holy Ghost.
Amen.

I will draw near to thy altar,
O my God, there to gain new
strength and vigour to my soul;
separate me from those unbelievers
who have no trust in thee. Give
me that grace which comforts me
when the remembrance of my sins
afflicts and casts me down; that
grace which lets me know there is
an everlasting refuge in thy good-
ness, and that thou art ready to
forgive even our greatest sins, upon
a sincere repentance.

The Priest bowing down, says the "Confiteor,"
before he goes up to the altar; say it with
him as follows:

I CONFESS to almighty God, to
blessed Mary ever Virgin, to
blessed Michael the archangel, to

blessed John the Baptist; to the holy apostles Peter and Paul; to all the saints; and to you, Father, that I have very much sinned in thought, word, and deed; *through my fault, through my fault, through my most grievous fault.* Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to our Lord God, for me.

After the "Confiteor," say :

O MY God, who hast commanded us to pray for one another, and in thy holy church hast given, even to sinners the power of absolving from sin; receive with equal bounty the prayers of thy people for the priest, and those of the priest for thy people.

We beseech thee, O Lord, by the merits of those saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

When the Priest goes first to the Book, and says that part of the Mass called the "Introit," say :

GRANT, O Lord, we may be truly prepared for the offering of this great sacrifice to thee this day ; and because our sins alone can render us displeasing to thee, we call aloud to thee for mercy.

At the " Kyrie Eleison," say :

HAVE mercy on me, O Lord, and forgive me all my sins.

Have mercy on me, O Lord, have mercy on me.

[At the Psalm *Judica me*, the *Gloria in excelsis* and *Creed* are omitted in Masses for the Dead, &c., you also on such occasions may omit them.]

At the " Gloria in excelsis," say :

GLORY be to God on high, and peace on earth to men of good will. We praise thee ; we bless thee ; we adore thee ; we glorify thee ; we give thee thanks for thy great glory, O Lord God ; heavenly King ; God the Father Almighty. O Lord Jesus Christ, the only begotten

Son ; O Lord God ; Lamb of God : Son of the Father, who takest away the sins of the world, have mercy on us ; who takest away the sins of the world, receive our prayers ; who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art the Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

When the Priest turns to the people, and says, "*Dominus vobiscum*," say :

BE thou always with us, O my God, and let thy grace never depart from us.

Whilst he reads the "*Collects*," say :

ALMIGHTY and eternal God, we humbly beseech thee, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy Church, and in behalf of us thy people ; accept them to the honour of thy name, and good of our souls : and grant us all those blessings which may any ways con-

tribute to our salvation : through
our Lord Jesus Christ. Amen.

At the "Epistle," say :

BE thou, O Lord, eternally
praised and blessed, for having
communicated to the holy prophets
and apostles, thy spirit, disclosing
to them admirable secrets, redound-
ing to thy glory and our great
good. We firmly believe their
word, because it is thine. Give
us, we beseech thee, the happiness
to understand from the church, by
their instructions, what is profitable,
and grace to practise the same all
our lives.

When he reads the "Gradual," say :

How wonderful, O Lord, is thy
name, through the whole earth ! I
will bless our Lord at all times ; his
praise shall be ever in my mouth.
Be thou my God and my protector :
in thee alone will I put my trust ;
let me not be confounded for ever.

At the "Gospel," when the people rise up,
say :

MAYEST thou be ever adored and praised, O Lord, who, not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to speak to us by thy only Son, our Saviour Jesus Christ, commanding us by a voice from heaven, to hear him : grant us, O merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy gospel, is truth itself: nothing but wisdom in thy actions: power and goodness in thy miracles; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life : to whom shall we go, but to thee, eternal Fountain of Truth. Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

At the "Credo," or Nicene Creed.

I BELIEVE, O Lord, all thou hast taught me by thy holy Church ; in

this faith, by the assistance of thy grace, I desire to live and die. By thy divine grace, I am convinced of the sincerity and wisdom of those who have delivered those sacred truths to me. Their miraculous success is a sufficient proof. Where shall I go, my Lord? Thou hast the words of eternal life. Of thy truth thus delivered, my reason and will shall never doubt, though my senses and vain imagination should. I believe; O Lord, help my unbelief.

When at the "Offertory," he uncovers the Chalice, say :

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences; for all here present, and for all faithful Christians, living and dead; that it may avail me and them to life everlasting. Amen.

At the "Offering of the Chalice," say :

WE offer thee, O Lord, the chalice of salvation; beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

Accept us, O Lord, in the spirit of humility and a contrite heart; and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

When he washes his fingers at the corner of the Altar, say :

THOU, Lord, who once vouchsafedst to wash thy disciples' feet, before their invitation to thy holy table, wash us, also, we beseech thee, O Lord, and wash us again: not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

Go on and pray :

RECEIVE, O holy Trinity, this oblation we make thee, in memory of the passion, resurrection, and as-

cension of our Lord Jesus Christ, and in honour of the blessed Mary ever a virgin; of blessed John the baptist; of the holy apostles Peter and Paul; of these, and of all the saints: that it may be available to their honour and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth: through the same Christ our Lord. Amen.

At the "Orate Fratres," say :

MAY our Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our good, and the benefit of his holy Church.

Whilst he reads, in a low voice, the "Secret" Prayers, proper for the day, say :

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we thy servants are making to thee; that as we offer it to the honour of thy name, so it may be to us a means of obtaining thy grace here, and in the next life, everlasting happiness. Amen.

After the Priest says in a loud voice "Per omnia sæcula sæculorum," say :

It is truly meet and just, right, and available to salvation, that we always and in all places give thanks to thee, holy Lord, Father Almighty, the eternal God, through Christ our Lord ; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens and heavenly virtues, and blessed seraphim, with common jubilee glorify it : together with whom, we beseech thee, that we may be admitted to join our voices, saying in an humble manner :

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

What follows is called the "Canon of the Mass," say then :

Most merciful Father, who hast given us thy only son to be our daily sacrifice, incline thy ears to

our prayers, and favour our desires ; protect, unite, and govern thy whole Church throughout the world ; pour forth thy blessing on his present Holiness, that prelate who has a particular charge over us; our Queen and also all true professors of the Catholic faith.

Whilst he makes his "Memento," or Commemoration of the Living, make yours also, praying in particular for yourself, friends, &c.

I OFFER thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory ; in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously, and die happily. I desire thee likewise to accept it, O God, for my parents, (*if alive,*) relatives, friends and benefactors; grant them all blessings, spiritual and temporal. I offer it up also (*name the particular intention you offer it up*

for ; as, for obtaining this virtue, overcoming that vice ; for blessings, such as health, &c.) likewise for all that are in misery ; for those I have any ways injured in word or deed ; for all my enemies ; for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessing on all, according to their different necessities, through the merits of thy only Son our Lord.

Proceed, and say :

GIVE ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant that it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son ; that being consecrated to thee by this

holy victim, we may live in thy service, and depart this life in thy grace.

At the "Elevation," or lifting up of the Sacred Host, in memory of Christ being lifted up on the Cross, say :

MOST adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entirely to us, grant we may become entirely thine. I believe ; O Lord, help my unbelief.

MOST merciful Saviour, be thou my protector ; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. Amen.

At the "Elevation of the Chalice," say :

MOST adorable blood, that washeth away all our sins, I adore thee ; happy we, could we return our life and blood for thine, O blessed Victim.

O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and may we live in thee. Amen.

After the "Elevation," say :

It is now, O Lord, with grateful hearts we call to mind the sacred mysteries of thy passion and death, of thy resurrection and ascension. Here is thy body that was broken : here is thy blood that was shed for us ; of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim which thou hast been pleased to give us, of which all the other sacrifices were but so many types and figures.

Whilst he makes his "Memento for the Dead," in silence, make yours, thus :

I OFFER thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of (*here name those whom you purpose to pray for,*) my parents (*if dead,*) relatives, benefactors, neighbours, &c.; likewise of such as I have any ways

injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

When he strikes his breast, and says aloud,
“*Nobis quoque peccatoribus,*” say :

VOUCHSAFE to grant the same to us, poor and miserable sinners; judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

At the “*Pater Noster,*” say with him :

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on

earth, as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses as we forgive those who trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

Deliver us from those evils which we labour under at present ; from past evils, which can be nothing but our manifold sins : and from all the evils to come, which will be the just chastisement of our offences : if our prayers, and those more powerful ones of thy saints who intercede for us, intercept not thy justice, or excite not thy bounty.

At his breaking and putting a particle of the Host into the Chalice, say :

THY body was broken, and thy blood shed for us ; grant that the commemoration of this holy mystery may obtain for us peace ; and that those who receive it may find everlasting rest.

At the "Agnus Dei," say with the Priest :

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

At the Prayer before "Communion," say :

IN saying to thy apostles, my peace I leave you, my peace I give you ; thou hast promised, O Lord, to all thy church, that peace which the world cannot give ; peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace ; let nothing separate us from thee, to whom we heartily desire to be united through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

At the "Domine non sum dignus," striking your breast thrice, with humility and contrition say :

LORD, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed.

Such as are not prepared to communicate really, may communicate spiritually, by saying as follows :

Most loving Jesus, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom, and goodness. But, conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee ! I love thee, O Lord, with all my heart, who hast so loved me ; and therefore I desire to receive thee now spiritually : come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry ; strengthen me, for I am weak ; enliven and sanctify me with thy sacred body and blood : deliver me from all sin, and make me always obedient to thy

commands; and let me never be separated from thee, my Saviour; who, with the Father and the Holy Ghost, livest and reignest, one God, &c. Amen.

During the "Ablution," and wiping of the Chalice, say :

GIVE us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have commemorated in our present sacrifice and communion.—Happy those who sit at thy table to partake of the bread of life ! O Jesus, my soul sighs after thee : I long, with thy apostle, to be dissolved and to be with thee. My heart, and my whole body, with transports of joy, seek the living God.

My soul languishes with the ardent desire of entering into the house of our Lord. I love thee, O my God, with all my heart. O that I could always enjoy the presence of thy adorable body, which is the pledge of our eternal happiness. I adore thy goodness, and return thee infinite thanks, O gra-

cious Lord, for thy inestimable favour and mercy, in admitting me to be present this day at the dread sacrifice, where thou art both priest and victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

When he reads the "Communion," say :

LET it be now, O Lord, the effect of thy mercy ; that we who have been present at this holy mystery, may find the benefit of it in our souls.

At the "Post Communion," say :

We give thee thanks, O God, for thy mercy in admitting us to have a part in offering this sacrifice to thy holy name ; accept it now to thy glory, and be ever mindful of our weaknesses.

Proceed as follows :

Most gracious God, father of mercy ; grant, I beseech thee, that this adorable sacrifice of the bless-

ed body and blood of thy Son, our Lord Jesus Christ, may obtain for us, at thy hands, mercy, and the remission of all our sins. Amen.

When he turns to the people, and gives them his "Blessing," make you also the sign of the Cross, and say :

THE blessing of God Almighty,
✠ Father, Son, and Holy Ghost,
descend upon us, and dwell in our hearts for ever. Amen.

Whilst he concludes with the last "Gospel," say :

O ETERNAL Word, speak to my soul, which adores thee in profound silence : thou art the great Creator of all things ; abandon not, I beseech thee, thine own creature : be thou my life, my light, and my all.

O Light eternal ! enlighten me in this present life, and in the life to come.

Reign in me as in thine own inheritance ; for thou, O Lord, hast made me ; thou hast redeemed me ! May I be ever thine.

I have sinned too much against

heaven, and before thee, and am not worthy to be called thy son.

'Thou God incarnate, have pity on my frail and mortal flesh, and grant that it may one day see what it here adores below. Amen.

I render thee all possible praise and thanks, O Sovereign Creator, for the favour I have this day received from thy bounty, and of which many better deserving christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions; and grant, that by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service; amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom; where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more adequately celebrate thy infinite goodness and mercy, with uninterrupted

canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord: for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honour, glory, and power.

Praise the Lord, for he is good: for his mercy is everlasting.

Who shall relate the wonders of the Lord? who shall publish his praises?

At the sprinkling the Holy Water before Mass, on Sundays, the following Anthem is sung:

SPRINKLE me, O Lord, with hyssop, and I shall be cleansed: wash me, and I shall become whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory be to the Father, &c.

Anth. Sprinkle me.

The Priest being returned to the foot of the Altar, says :

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the Lord be with you.

R. And with thy spirit.

HEAR us, O holy Lord, almighty Father, eternal God ! and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place : through Christ our Lord. Amen.

[*From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung, and to the " V. Show us," &c., and its " R. And grant," &c., are added Alleluias.*]

ANTHEM.

I SAW water flowing from the right side of the temple, Alleluia : and all to whom the water came, were saved, and they shall say, Alleluia.

Ps. Praise the Lord, because he is good : because his mercy endureth for ever. Glory, &c.

Preparatory Prayer before Mass.

PROSTRATE in spirit at the foot of thy holy altar, I adore thee, almighty God ! and firmly believe that the Mass, at which I am going to assist, is the sacrifice of the body and blood of thy Son, Christ Jesus. O ! grant that I may assist thereat with the attention, respect, and awe, due to such august mysteries ; and that by the merits of the victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost, one God, world without end. Amen.

THE
Ordinary of the Mass.

*The Priest, at the foot of the Altar, beginning,
 saith :*

IN the name of the Father, and of the Son,
 &c. Amen.

Anth. I will go unto the altar of God.

R. To God, who rejoiceth my youth.

PSALM XLII.

JUDGE me, O God, and distinguish
 my cause from the nation that is not
 holy : from the unjust and deceitful
 man deliver me.

R. Since thou, O God, art my
 strength, why hast thou rejected me?
 and why do I go sorrowful whilst the
 enemy afflicteth me?

P. Send forth thy light and thy
 truth : they have conducted and brought
 me unto thy holy mount, and into thy
 tabernacles.

R. And I will go unto the altar of
 God : to God who rejoiceth my youth.

P. I will praise thee on the harp, O
 God, my God : why art thou sorrow-
 ful, O my soul, and why dost thou dis-
 turb me?

R. Hope in God, for him will I still praise: he is my God and the Saviour I look for.

P. Glory be to the Father, &c.

R. As it was in the beginning, &c.

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. I confess to almighty God, &c.

R. May almighty God be merciful to thee, and forgiving thee thy sins, bring thee to everlasting life.

P. Amen.

R. I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the baptist, the holy apostles Peter and Paul, and all the saints, and you, O Father, to pray to the Lord our God for me.

P. May almighty God be merciful to you, and forgiving you your sins, bring you to life everlasting.

R. Amen.

P. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

P. O God, thou being turned towards us, wilt enliven us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit.

The Priest, going up to the Altar, says :

TAKE away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies : through, &c. Amen.

When he bows before the Altar, say :

WE beseech thee, O Lord, by the merits of thy saints whose relics are here; and of all the saints, that thou

THE ORDINARY OF

safe to forgive me all my
n.

he reads the Introit, say :

name of the Lord be blessed
nd for ever. From the rising
ng of the sun, all praise is
name of the Lord. Who is
rd, who dwells on high, and
that is humble both in hea-
rth? Glory be to the Fa-

At the Kyrie eleison.

mercy on us. [*three times.*]
mercy on us. [*three times.*]
mercy on us. [*three times.*]

Gloria in excelsis.

excelsis	GLORY be to God
erra pax	on high, and on earth
onæ vo-	peace to men of good
audamus	will. We praise thee :
mus te ;	we bless thee ; we
glorifica-	adore thee ; we glo-
ias agi-	rify thee ; we give
ter mag-	thee thanks for thy
n tuam	great glory. O Lord
us Rex	God, heavenly King,
us Pater	God the Father al-
Domine	mighty. O Lord Jesus
Je Jesu	Christ, the only begot-
ine De-	ten Son. O Lord God,

us Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris miserere nobis, quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy. Thou only art the Lord. Thou only, O Jesus Christ, together with the Holy Ghost, are most high in the glory of God the Father. Amen.

Turning towards the people, the Priest salutes them, saying :

P. The Lord be with you.

R. And with thy spirit.

Whilst he reads the Collects, the following may be said :

We humbly beseech thee, O almighty and eternal God, mercifully to give ear to the prayers of thy servant, which he offers to thee in the name of thy church, and in behalf of us thy people ; accept them to the honour of thy name, and the good of our souls, and grant us all those blessings which may any way contribute to our salvation : through, &c.

Whilst the Priest reads the Epistle, say :

BE thou, O Lord, eternally praised and blessed, for having communicated thy spirit to thy holy prophets and apostles ; disclosing to them admirable secrets, redounding to thy glory, and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from thy Church, by their instructions, what is profitable, and grace to practise the same all our lives.

At the end of the Epistle, is answered :

R. Thanks be to God.

During the Gradual, or Tract, may be said :

How wonderful, O Lord, is thy name through the whole earth. I will bless the Lord at all times : his praise shall be ever in my mouth. Be thou my God and protector : in thee alone I put my trust : O let me never be confounded.

Before the Gospel, say :

CLEANSE my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burn-

ing coal; and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily attend to thy holy gospel: through Christ our Lord. Amen.

May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner, attend to his holy gospel. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. The continuation (or the beginning) of the holy gospel, according to, &c.

R. Glory be to thee, O Lord.

During the Gospel, say:

BE thou ever adored and praised, O Lord; who, not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to speak to us by thy only Son our Saviour Jesus Christ, commanding us, by a voice from heaven, to hear him; grant us, merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee dread Jesus, in thy gospel, is truth itself; nothing but wisdom in thy actions; power and goodness in thy miracles; light and instruction in thy words. With thee,

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sacred Redeemer, are the words of eternal life: to whom shall we go but to thee, eternal fountain of Truth? I firmly believe, O God, all thou teachest; give me only grace to practise what thou commandest, and command what thou pleasest.

At the end of the Gospel, answer:

R. Praise be to thee, O Christ.

Then add with the Priest, in a low voice:

MAY our sins be blotted out by the word of the Gospel.

The Nicene Creed.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo; Lumen de Lumine; Deum verum de Deo vero: genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter

I BELIEVE in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father, before all ages; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father by whom all things were made.—Who for us men, and

ter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine, **ET HOMO FACTUS EST.*** Crucifixus etiam pro nobis, sub Pontio Pilato; passus, et sepultus est. Et resurrexit tertia die secundum scripturas.— Et ascendit in cœlum, sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre, Filioque preedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismam in remissionem pecca-

for our salvation, came down from heaven, and became incarnate by the Holy Ghost, of the Virgin Mary, **AND WAS MADE MAN.*** He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven; sitteth at the right hand of the Father: and he is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who, together with the Father and Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of

* At these words the Priest kneels down to adore God for the ineffable mystery of the Incarnation.

torum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

P. The Lord be with you.

R. And with thy spirit.

At the Offertory, say :

O MY God I sincerely offer myself and all I have, to thee, to do and suffer whatever thou commandest or permittest. Receive my offering, and bear with my weakness, I most humbly beseech thee.

Oblation of the Host.

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present ; as also for all faithful Christians, both living and dead : that it may avail both me and them unto life everlasting. Amen.

When the Priest puts the Wine and Water into the Chalice.

O God, who, in creating human nature, hast wonderfully dignified it, and

still more wonderfully reformed it; grant that by the mystery of this water and wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature; namely, Jesus Christ our Lord, thy Son, who with thee, in the unity of, &c. Amen.

Oblation of the Chalice.

WE offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine majesty as a sweet odour, for our salvation, and for that of the whole world. Amen.

When the Priest bows before the Altar.

ACCEPT us, O Lord, in the spirit of humility, and contrition of heart; and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine.

COME, O almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

Here, in Solemn Masses, he blesses the
Incense, saying:

MAY the Lord, by the intercession of the blessed St. Michael, the arch-

angel, standing at the right hand of the altar of incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through, &c. Amen.

Incensing the Bread and Wine, he says :

MAY this incense, which thou hast blessed, O Lord, ascend to thee, and may thy mercy descend upon us.

Incensing the Altar, he says : Ps. cxl.

LET my prayer, O Lord, ascend like incense in thy sight ; and let the lifting up of my hands be as an evening sacrifice. Place, O Lord, a guard on my mouth, and a gate of prudence before my lips, that my heart may not wander after words of malice, to seek excuses in sin.

Giving the Censer to the Deacon, he says :

MAY the Lord enkindle within us the fire of his life, and the flame of everlasting charity. Amen.

Washing his hands, he says : Ps. xxv. 6.

I WILL wash my hands amongst the innocent, and will encompass thy altar, O Lord.

That I may hear the voice of praise, and publish all thy marvellous works.

Lord, I have loved the beauty of thy house, and the place of the habitation of thy glory.

Destroy not my soul with the impious : and my life with men of bloody minds.

In whose hands are iniquities : their right hand is filled with bribes.

But I have walked in my innocence : redeem me and have mercy on me.

My feet have stood in the right path : in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

Bowing in the midst of the Altar, he says :

RECEIVE, O holy Trinity, this oblation which we make to thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever virgin, the blessed John the baptist, the holy apostles Peter and Paul, and of all the saints ; that it may be available to their honour and our salvation ; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same, &c. Amen.

Turning himself towards the People, he says :

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to our benefit, and that of his entire holy Church.

At the Secret Prayer, say :

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we thy servants are making to thee ; that as we offer it to the honour of thy name, so it may be to us here the means of obtaining thy grace, and hereafter, everlasting happiness.—through, &c.

P. World without end. **R.** Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We have lifted them up to the Lord.

P. Let us give thanks to our Lord God. **R.** It is meet and just.

The Common Preface on days which have none proper, and in Masses for the Dead.

It is truly meet and just, right and available to salvation, that we should

always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God. *Through Christ our Lord; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom, we beseech thee, that we may be admitted to join our humble voices, saying:

Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth are full of thy glory, Hosanna in the highest. Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

[On Trinity Sunday, and on all other Sundays that have no proper Preface, It is truly meet, &c. as in the preceding Preface, to [*] concluding as follows:

* Who together with thy only begotten Son, and the Holy Ghost, art one God, and one Lord: not in singularity of one person, but in Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of the Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal

Deity. We adore a distinction in the persons, a unity in the essence, and an equality in the majesty. Which the angels and archangels, the cherubim also, and seraphim praise; and cease not daily to cry out, with one voice, saying, holy, &c.

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Canon of the Mass.

WE humbly pray and beseech thee, therefore most merciful Father, through Jesus Christ thy Son, our Lord; that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with thy servant N., our Pope N., our bishop N., our Queen, as also all orthodox professors of the Catholic and Apostolic Faith.

Commemoration of the Living.

BE mindful, O Lord of thy servants, men and women, N. and N.

[He prays awhile in secret for such as he intends to pray for.]

And of all here present, whose faith and devotion are known unto thee, for whom we offer up to thee this sacrifice of praise for themselves and friends; for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicating with and honouring in the first place the memory of the ever-glorious Virgin Mary, mother of our Lord and God, Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosma, and Damian, and of all thy saints; by whose merits and prayers, grant that we may be always defended by the help of thy protection, through the same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says:

WE therefore beseech thee, O Lord, graciously to accept this oblation of our

servitude, as also of thy whole family ; dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect ; through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all respects to bless, approve, ratify, and accept ; that it may be made for us the body and blood of thy most beloved Son, Jesus Christ, our Lord.

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, God, his Almighty Father, he blessed it, brake it, and gave it to his disciples, saying : Take and eat ye all of this, *for this is my Body.*

Here, with the Priest, adore the sacred Host, and say :

Most adorable Body, I adore thee with all the powers of my soul. O Lord, who has given thyself entire to us, grant we may become entirely thine. I believe, O Lord ; help my unbelief.

Most merciful Saviour, be thou my protector ; strengthen and defend me by thy heavenly grace, now, and es-

pecially at the hour of my death, sweet Jesus. Amen.

In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed it and gave it to his disciples, saying: Take and drink ye all of this, *for this is the chalice of my blood, of the new and eternal testament: the mystery of faith: which shall be shed for you, and for many, to the remission of sins.*

As often as you do these things, ye shall do them in remembrance of me.

Here, also, adore, when the Priest elevates the Chalice, and say

Most adorable Blood! that washeth away all our sins, I adore thee: happy we, could we return our life and blood for thine, O divine Victim! Cleanse, O Jesus! sanctify and preserve our souls to eternal life. Amen.

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure Host,

a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them as thou wast graciously pleased to accept the gifts of thy just servant, Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee; a holy sacrifice and unspotted victim.

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing: through the same Christ our Lord. Amen.

Commemoration of the Dead.

Be mindful, also, O Lord, of thy servants N. and N. who are gone before us with the sign of faith, and rest in the sleep of peace.

[*Here, particular mention is made of such of the Dead as are to be prayed for.*]

To these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

Here, striking his breast, the Priest says :

ALSO to us, sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints; into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon: through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

P. For ever and ever. R. Amen.

LET US PRAY.

BEING instructed by thy saving pre-

cepts, and following thy divine directions, we presume to say :

Our Father, who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive those who trespass against us : and lead us not into temptation.

R. But deliver us from evil. P. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come ; and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days ; that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, thy Son, our Lord, who with thee and the Holy Ghost liveth and reigneth, God.

P. World without end. R. Amen.

P. May the peace of the Lord be always with you. R. And with thy spirit.

At his breaking and putting part of the Host into the Chalice, say :

MAY this mixture and consecration of the body and blood of our Lord Jesus Christ, be to us that receive it, effectual to eternal life. Amen.

Then bowing, and striking his breast, he says :

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

[In Masses for the Dead, he says twice, Give them rest ; and lastly, Eternal rest. The following Prayer is also omitted.]

LORD Jesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace ; regard not my sins, but the faith of thy Church ; and grant her that peace and unity which is agreeable to thy will : who livest, &c. Amen.

Lord Jesus Christ, Son of the living God ; who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world : deliver me by this most sacred body and blood from

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all my iniquities, and from all evils; make me always adhere to thy commandments, and never suffer me to be separated from thee, who livest and reignest with God the Father, in the unity of, &c. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through thy mercy may it be a safeguard and remedy, both of soul and body. Who, with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Taking the Host in his hand, he says :

I WILL take the bread of heaven, and call upon the name of the Lord.

Striking his breast, he says thrice :

LORD, I am not worthy that thou shouldst enter under my roof; say but the the word, and my soul shall be healed.

Receiving both parts of the Host, he says :

MAY the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Taking the Chalice in his hand, he says :

WHAT return shall I make the Lord.

for all he has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

Receiving the blood of our Saviour, he says :

MAY the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Taking the first Ablution, he says :

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind ; that of a temporal gift it may become to us an eternal remedy.

Taking the second Ablution, he says :

MAY thy body, O Lord, which I have received ; and thy blood which I have drunk, cleave to my bowels : and grant, that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest, &c. Amen.

When the Priest returns to the book, and reads the Communion, say :

LET it be now, O Lord, the effect of thy mercy, that we who have been

present at these holy mysteries, may find the benefit of them in our souls.

P. The Lord be with you.

R. And with thy spirit.

At the Post-communion, say as follows :

WE give thee thanks, O Lord, for thy mercy in admitting us to have a part in offering this sacrifice to thy holy name : accept it now to thy glory, and be ever mindful of our weakness ; pardon all our defects, and grant our requests : through, &c.

After the Post-communion, is added the following Prayer for the Queen, &c.

DEFEND also, O Lord, from all adversity, thy servant, N., our Pope, N., our bishop, N. Victoria, our Queen, together with the people and army committed to her care : grant peace in our days, and banish all wickedness from thy church : through, &c.

P. The Lord be with you.

R. And with thy spirit.

P. Go, you are dismissed ; or, Let us bless the Lord.

R. Thanks be to God.

In Masses for the Dead.

P. May they rest in peace. R. Amen.

Bowing before the Altar, the Priest says :

LET the performance of my homage be pleasing to thee, O holy Trinity : and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee ; and, through thy mercy, be a propitiation for me, and all those for whom it has been offered, through, &c.

Turning towards the people, he gives them his Blessing, saying :

MAY Almighty God, the Father, Son, and Holy Ghost, bless you. Amen.

P. Our Lord be with you.

R. And with thy spirit.

P. The beginning of the gospel, according to St. John.

R. Glory be to thee, O Lord.

The Gospel, according to St. John.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not com-

prehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him he gave them power to be made the sons of God, to those who believe in his name. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH,** and dwelt amongst us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

R. Thanks be to God.

THE PRAYER.

WE beseech thee, O Almighty God, that thy servant, Victoria, our queen, who through thy mercy hath undertaken the government of these realms, may also receive an increase of all

virtues ; wherewith being adorned, she may avoid every enormity of sin, vanquish her enemies ; and being rendered acceptable in thy sight, may, together with the royal issue, come at length to thee, who art the way, the truth, and the life : through, &c.

At the Benediction of the Blessed-Sacrament.

TANTUM ergo sacra- mentum	To this mysterious ta- ble now,
Veneremur cernui :	Our knees, our hearts, and sense we bow :
Et antiquum docu- mentum	Let ancient rites re- sign their place
Novo cedat ritui :	To nobler elements of grace :
Præstet fides supple- mentum	And faith for all de- fects supply,
Sensuum defectui.	While sense is lost in mystery.
Genitori, Genitoque,	To God the Father, born of none,
Laus et jubilatio,	To Christ, his co-eter- nal Son,
Salus, honor, virtus, quoque	And Holy Ghost, whose equal rays
Sit et ✠ benedictio :	From both proceed, be equal praise :
Procedenti ab utroque	One honour, jubilee, and fame,
Compar sit laudatio.	For ever bless his glo- rious name. Amen.
Amen.	

V. Panem de cœlo
Præstitisti eis.

Alleluia.

R. Omne delectamen-
tum in se habentem.

Alleluia.

V. Thou hast given
them bread from
heaven. Alleluia.

R. Replenished with
all delights.

Alleluia.

OREMUS.

LET US PRAY.

Deus qui nobis sub
sacramento mirabili
passionis tuæ memori-
am reliquisti ; tribue
quæsumus, ita noscor-
poris et sanguinis tui
sacra mysteria venera-
ri, ut redemptionis tuæ
fructum in nobis jugi-
ter sentiamus. Qui vi-
vis et regnas, &c.

O God, who has left
us in this wonderful
sacrament, a perpetual
memorial of thy pas-
sion ; grant us we be-
seech thee so to rever-
ence the sacred mys-
teries of thy body and
blood, as always to
find in our souls the
fruits of thy redemp-
tion. Who livest, &c.

At the Benediction is sometimes sung the
following Hymn.

O SALUTARIS Hostia,
Qui cœli pandis ostium,
Bella premunt hostilia,
Da robur, fer auxilium.
Uni, Trinoque Domino.
Sit sempiterna gloria ;
Qui vitam sine termino,
Nobis donet in patria.

Or this Prose.

Ave verum corpus, na-
tum de Mariæ Vir-
gine.

HAIL, true body, born
of the Virgin Mary.

Vere passum, immo- laturum in cruce pro homine.	Which truly suffered and was sacrificed on the cross for mankind.
Cujus latus perfora- tum, unda fluxit et sanguine.	From whose side be- ing pierced, issued water and blood.
Este nobis præstata- tum mortis in exa- mine.	Be to us a comfort at the hour of death.
O clemens ! O pie ! O Jesu, Fili, Mariæ ! Amen.	O merciful ! O good ! O Jesus ! Son of Mary ! Amen.

*The words of Blosius :—“ O Pelagus sanctæ
Dilectionis.”*

O OCEAN of sweetness and divine love, my God ; make haste, and give thyself to me, that I may worthily give myself back again to thee. Let me never rest here, but be ever soaring up to thee, that in thee I may rest, and breathe forth my soul with an entire heart, a full desire, and a most flaming affection. Let me ever prefer thee, my God, to all the creatures of the world ; and for the love of thee, let me renounce all things of a transitory delight, O thou only and true joy of my soul ! Feed me, O Lord, at the sacred table of thy divinity ; this only thing I beg—I desire that a most

ardent and vehement love may penetrate my soul, and so replenish it, that it may be totally changed into thee. O most sweet Redeemer, grant that I may be inflamed with the love of thee; and may the fire of divine love totally consume me, that I may live only in the sweet fruition of thee my God. Let me not feel or know any other object than thee alone. O overflowing sea of the most sacred divinity! draw me to thyself, and drown me there; take from me all the affections of my heart, and so apply them to thyself, that I may be perfectly dead to all other objects but thee, O my God.

A Thanksgiving after Mass.

Anth. LET us sing the Hymn of the Three Children, which was sung by those saints in the fiery furnace; blessing the Lord, and inviting all creatures to praise Almighty God. (*Dan. iii.*)

ALL ye works of the Lord, bless the Lord; praise and extol him for ever.

Ye angels of the Lord, bless the Lord: bless the Lord, ye heavens.

All the waters that are above the heavens, bless the Lord: bless the Lord, all ye powers of the Lord.

Sun and moon, bless ye the Lord: stars of heaven, bless the Lord.

Showers and dews, bless ye the Lord: all ye spirits of God, bless the Lord.

Fire and heat, bless ye the Lord: cold and summer, bless the Lord.

Dews and hoary frost, bless ye the Lord: frost and cold, bless ye the Lord.

Ice and snow, bless ye the Lord: nights and days, bless the Lord.

Light and darkness, bless ye the Lord: lightnings and clouds, bless the Lord.

Let the earth bless the Lord: let it praise and extol him for ever.

Mountains and little hills, bless ye the Lord: all things that spring up in the earth, bless the Lord.

Bless the Lord, ye fountains: seas and rivers, bless the Lord

Whales, and all that move in the waters, bless the Lord: bless the Lord, all the fowls of the air.

All beasts and cattle, bless the Lord :
sons of men, bless ye the Lord.

Let Israel bless the Lord : let it
praise and extol him for ever.

Priests of the Lord, bless ye the
Lord : servants of the Lord, bless the
Lord.

Spirits and souls of the just, bless ye
the Lord : ye holy and humble of heart,
bless the Lord.

Ananias, Azarias, Misael, bless ye
the Lord : praise him and extol him
for ever.

Let us bless the Father and the Son,
with the Holy Ghost : let us praise and
magnify him for ever.

Blessed art thou, O Lord, in the fir-
mament of heaven : and praised, and
glorified, and extolled for ever.

PSALM CL.

PRASE ye the Lord in his holy
places : praise him in the firmament of
his power.

Praise him for the mighty things he
has done : praise him for his greatness,
which hath no bounds.

Praise him in the sound of the trum-
pet : praise him on the psaltery and
harp.

Praise him on timbrel and in choir :
praise him on strings and organs.

Praise him on well-sounding cymbals : praise him on cymbals of joy :
let every spirit praise the Lord.

Glory be to the Father, &c.

Anth. Let us sing, &c.—*p.* 178.

Lord, have mercy on us. Christ,
have mercy on us. Lord, have mercy
on us. Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Let all thy works, O Lord, confess thee.

R. And let thy saints bless thee.

V. The saints shall rejoice in glory.

R. They shall rejoice in their beds.

V. Not to us, O Lord, not to us.

R. But to thy name give glory.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY.

O GOD, who didst mitigate the fiery flames of the three children, mercifully grant, that we thy servants may not be consumed by the flames of vice.

Prevent, O Lord, we beseech thee,

our actions by thy holy inspirations, and carry them on by thy gracious assistance, that all our prayers and works may ever begin from thee, and by thee be happily ended.

Grant, we beseech thee, O Lord, that we may extinguish the flames of our vices, who gavest strength to blessed Laurence to overcome the burning heat of his torments : through our Lord Jesus Christ, &c.

DEVOTIONS FOR

CONFESSION AND COMMUNION.

GOD, who wills not the death, but the repentance of a sinner, has, in the sacrament of penance, mercifully provided Christians with the means whereby they may obtain pardon of their sins, and be again restored to the favour of their heavenly Father, which they had forfeited by their offences ; so that whoever is conscious to himself of having provoked the anger of God by his sins, ought diligently to apply himself to seek a reconciliation with him, in the manner he has prescribed and commanded. But then it ought to be his principal care, sincerely to perform all that is exacted of him, with a seriousness proportioned to the greatness of the work he is engaged in ; ever remembering, that as mer-

ry and pardon are promised to those who perform it worthily, so nothing less than a dreadful curse is pronounced against all those that do it negligently.

A Prayer before the Examination of
Conscience.

I AM perfectly sensible, O my God, that I have many ways offended thy divine Majesty, and provoked thy wrath by my sins; and that if I obtain not pardon I shall be cast out of thy sight for ever; I desire therefore at present to call myself to an account, and look into all the sins whereby I have displeased thee; but, O my God, how miserably shall I deceive myself, if thou assist me not in this work, by thy heavenly light.

Grant me therefore at present thy grace, whereby I may discover all my imperfections, see all my failings, and duly call to mind all my sins; for I know that nothing is hidden from thy sight. But I confess myself in the dark as to my own failings: my passions blind me, self-love flatters me, presumption deludes me; and though I have many sins which stare me in the face, and cannot be hidden, yet how many too are there quite concealed

from me. But discover even those to me, O Lord; enlighten my darkness, cure my blindness, and remove every veil that hides my sins from me; that I may be no longer a secret to myself, nor a stranger to my own failings, nor ever flatter myself with the thoughts of having repented, and at the same time nourish folly and vice within my breast. Come, Holy Ghost, and by a beam of thy divine light, illumine my understanding, that I may have a perfect view of all my sins and iniquities; and that, sincerely repenting of them, I may know thee, and be again received into thy favour.

AN EXAMEN OF CONSCIENCE.

According to the threefold Duty we owe: 1. To God. 2. To our Neighbour. 3. To ourselves.

1. In relation to God.

1. HAVE you omitted morning or evening prayer, or neglected to make your daily examination of conscience?—Have you prayed negligently, and with wilful distractions?—2. Have you spent your time, especially on Sundays and holidays, not in sluggishly lying in bed, or in any sort of idle entertainment, but in reading, praying, or other

pious exercises; and taken care that those under your charge have done the like, and not wanted the instructions necessary for their condition, nor time for prayer, or to prepare for the sacrament?—3. Have you spoken irreverently of God or holy things?—Have you taken his name in vain, or told untruths?—4. Have you omitted your duty, through human respect, interest, compliance, &c. ?—5. Have you been zealous for God's honour, for justice, virtue, and truth, and reproved such as act otherwise?—6. Have you resigned your will to God, in troubles, necessities, sickness, &c. ?—Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, &c. ?

II. In relation to your Neighbour.

1. Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously?—2. Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings?—3. Have you offended any one by injurious threatening words or actions?

—4. Or lessened their reputation by any sort of detraction, or in any matter of importance?—5. Or spread any report, true or false, that exposed your neighbour to contempt, or made him undervalued?—6. Have you, by carrying stories backward and forward, created discord and misunderstanding between neighbours?—7. Have you been froward or peevish towards any one, in your carriage, speech, or conversation?—8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or any way offend God?—9. Have you mocked or reproached them for their corporal or spiritual imperfections?—10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof?—11. Have you borne with their oversights and imperfections, and given them good counsel?—12. Have you been solicitous for such as are under your charge; and provided for their souls and bodies?

III. In relation to yourself.

1. HAVE you been obstinate in following your own will, or in defending your own opinion in things either indifferent, dangerous, or scandalous?—
 2. Have you taken pleasure in hearing yourself praised, or yielded to thoughts of vanity?—
 3. Have you indulged yourself in over-much ease, or any way yielded to sensuality?—
 4. Has your conversation been edifying and moderate; or have you been forward, proud, or troublesome to others?—
 5. Have you spent over much time in play or useless employments, and thereby omitted, or put off your devotions to unreasonable times?
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[If such as confess often, fall into any of the more grievous sins not here mentioned, their own memory will easily suggest them, since it is impossible for a tender soul to forget any mortal offence, which must of necessity afflict her; therefore it may not be necessary for them to go over the following tables of sins, which is chiefly intended for General Confessions.]

AN EXAMEN OF CONSCIENCE.

On the Ten Commandments—Precepts of the Church—and Seven Deadly Sins.

The First Commandment is broken, first, by Sins against Faith.

1. To be ignorant of the principal mysteries of christianity ; of the creed, of the commandments of God and his church, or of the sacraments.—2. Wilfully to doubt, or obstinately to err in any point of faith.—3. To have delayed embracing the true faith, out of human respect, interest, fear, &c.—4. To favour heretics, or wicked men, in supporting or approving their opinions or actions.—5. To endanger our faith, by reading their books with pleasure.—6. To examine divine mysteries with curiosity, and secrets of Providence by pure human reason.—7. To condemn or deride holy things.—8. To abuse the words of the holy Scripture, by perverting them to a wicked or profane sense, making them subservient to jests, or other ill purposes.—9. To desire to know things to come, which belong to God alone, or things past, or present, which are hid from us, and for this end to employ unlawful means, as

fortune-telling, or other superstitious inventions.—10. To give credit to dreams, or make superstitious observations; to employ prayers or sacred names to ill uses; to use charms, &c.

Second, by Sins against Hope.

1. By distrusting the mercies of God, and despairing of the pardon of our sins.—2. By presuming on God's goodness, without the least concern of amendment.—3. By deferring our conversion or repentance till the end of life.—4. By exposing ourselves to the danger of offending God either by company, reading or otherwise, which is called tempting God.—5. By exposing ourselves without necessity to some corporal danger: as sickness, wounds, or death.—6. By neglecting the remedies which God has appointed in these dangers: as, physic for the body, or prayer and the sacraments for the soul.

Third—by Sins against Charity.

1. By not loving God above all things, but rather choosing wilfully to offend him, than suffer any loss of honour, riches, &c.—2. By preferring the love of men before the love of

God ; or offending him through fear of being jeered or slighted.—3. By omitting our duty through shame or human respect.—4. By thinking seldom of God, or being ashamed to speak of him ; or by not hearkening to his inspirations, by forgetting his benefits, or neglecting to give him thanks.

Fourth—By Sins against religion.

1. By not adoring God or praying to him but seldom.—2. By praying without attention, and with wilful distraction.—3. By a want of respect to God in time of prayer ; or by talking ; or being present in holy places, without a becoming modesty and gravity in our looks, words, and actions.

Fifth—By Sins against the care we ought to have of our salvation.

1. By a love of idleness.—2. By being too solicitous in temporal concerns, and neglecting the means of salvation.—3. By deferring amendment of life, or immediately desisting after having begun it.—4. By neglecting the means of salvation ; as the sacraments, prayer, good works ; or performing them without devotion.

The second Commandment is broken :

1. By taking the name of God in vain.—2. By swearing to what one knows or doubts to be false.—3. By swearing to what is unjust, or prejudicial to others.—4. By swearing without necessity, though the thing itself be true and just.—5. By blaspheming God or holy things.—6. By cursing one's self or others, or taking pleasure in hearing others swear or curse, or by provoking them to it.—7. By not reprehending them, when one could and ought.—8. By making a vow which it is impossible to fulfil, or to do what is evil, or displeasing to God, or to do what one never intends to perform.—9. By breaking lawful vows, or deferring to fulfil them, without just cause.

The Third Commandment is broken :

1. By doing servile works on Sunday, or causing others to do the like, without necessity.—2. By employing a considerable part of Sundays or holidays in temporal affairs, as is often the case with merchants, advocates, solicitors, &c.—3. By omitting to hear Mass, or not hearing it with due attention and reverence.—4. By spending

Sundays and holidays in idleness, gaming, dancing, feasting, and other recreations.—5. By not dedicating a considerable part of those days to reading and prayer, and by not taking care that those under your charge do the like.

The Fourth Commandment is broken :

1. By children not paying due respect to their parents, or by despising them, either in their heart or actions.—2. By not loving them, but wishing their death, or some misfortune ; or by forsaking them in their necessities.—3. By not cheerfully obeying them, or by obeying them in things unlawful.—4. By slighting their representations, and resisting their corrections.—5. By putting them into a passion, and not taking care to pacify them.—6. By not executing their last will and testament, or by delaying to do so.

II. By servants.—1. By disobeying their masters.—2. By a want of diligence in the trust that is required of them.—3. By neglecting the reasonable and just interests of their masters or employers.—4. By letting them sustain any kind of loss, through their

sloth, neglect, &c.—5. By obeying them in things unlawful: as lying, swearing, stealing, &c.

III. By parents not discharging their duty towards their children.—1. In not loving them, and supplying their corporeal necessities.—2. In not being careful of their salvation.—3. In not correcting them when it is necessary; in flattering their passions, or indulging their evil inclinations.—4. In treating them with too much severity.—5. In not setting them good example.—6. In forcing them in the choice of their state of life.

IV. By masters.—1. In not taking due care to regulate the life and conversation of their servants.—2. In not being watchful over them, to reprehend their faults, make them say their prayers, go to Mass on Sundays and holidays, and frequent the sacraments.—3. In commanding them to do something evil.—4. By treating them injuriously.—5. In not paying them their wages.

The Fifth Commandment is broken :

1. By anger, quarrelling, or threatening; or by injurious or reproachful

words or actions against our neighbours.—2. By revenge or deliberate thoughts or desire of revenge.—3. By provoking, striking, challenging, wounding, or being the cause of another's death.—4. By bearing malice, refusing to salute or speak to any neighbour, out of hatred or aversion, or refusing to be reconciled to him.

The Sixth Commandment is broken :

I. By the *hearing*.—In willingly giving ear to immodest words, discourses, songs, &c.

II. By the *sight*.—I. In looking on immodest objects.—2. In reading or keeping immodest books ; lending them to others ; or neglecting to suppress them when we may.

III. By the *tongue*.—1. In speaking immodest words.—2. In relating improper stories or wicked actions of ourselves, or others.

IV. By the *touch*.—In using indecent actions.

V. By *thoughts*.—By entertaining impure thoughts, wilfully, and with delight.

VI. By *immodest actions*.—1. In committing the sin of impurity ; and

whether effected by soliciting, seducing with promises, or forcing ; whether it be fornication, adultery, or incest.—
 2. In sins against nature.

The Seventh Commandment is broken :

1. By taking another's goods (and of what value.)—2. By retaining what we know belongs to another.—3. By denying our debts, or wilfully delaying payment, to the prejudice of our neighbours.—4. By making unjust bargains or contracts, into which every trade or profession ought to make a strict inquiry.—5. By causing any damage to our neighbours.—6. By putting off false and counterfeit money.—7. By desiring another's property.—8. By not giving alms when necessity requires.—9. By not paying dues to our pastors, or by not contributing to the decent support of religious worship.—10. By simony.

The Eighth Commandment is broken :

1. By witnessing what is false, or defending a false accusation, as in lawyers and solicitors ; or condemning the innocent or discharging the guilty, as in judges or arbitrators.—2. By detraction, either in laying something false to another's charge, or reporting

for truth what is merely doubtful ; or in revealing something as yet secret and unknown, though true, to the prejudice of some third person ; with a declaration, whether it be done out of levity and indiscretion, or out of malice or ill-will ; whether in the presence of many, or in a matter of importance.—3. By lying, or by using equivocal language.—4. By hypocrisy, which is a lie in action.

The Ninth and Tenth are broken :

By all unlawful and wilful desires of impurity and theft, which have been already mentioned in the sixth and seventh commandments.

The Precepts of the Church.

I. To keep certain appointed days holy, with the obligation of hearing mass, and resting from servile works. II. To observe the days of abstinence and fasting. III. To confess our sins to our pastors at least once a year.—IV. To receive the blessed sacrament at Easter, or thereabouts. V. To contribute to the support of our pastors. VI. Not to marry at forbidden times, nor within forbidden degrees, nor clandestinely.

THE SEVEN DEADLY SINS.

The Sin of Pride consists :

1. In entertaining too great an opinion of ourselves, or in valuing ourselves above our deserts.—2. In publishing what we think good in ourselves, that we may be esteemed by others.—3. In arrogance, by attributing to ourselves the good we have not.—4. In presumption and ambition, by confiding too much in our own strength, conceiting ourselves capable of accomplishing things above our abilities, and in rashly attempting them.—5. In contempt of others, on account of the good opinion we have of ourselves ; and whether this contempt is manifested by words or actions, or by being severe and exacting on inferiors.—6. In want of submission to our superiors, by disobeying them, blaming their conduct, or murmuring against them.—7. In not acknowledging our faults, or, when, in confessing the facts, we maintain we have done well, or at least allege false excuses.—8. In contempt of admonitions and corrections.—9. In discord.—10. In hypocrisy.—11. In curiosity, which inclines us to know things preju-

dicial for our salvation.—12. By ingratitude for God's benefits.

[The sins of covetousness, luxury, and sloth, have been already examined in the first, sixth, and seventh commandments.]

The Sin of Gluttony.

IN eating or drinking to excess, as far as they are prejudicial either to our health or reason, or any way scandalous, or of ill example to others.

The Sin of Envy.

1. TROUBLE at the good success of our neighbour, or when we endeavour to do him an unkindness, or speak often against him, or create an evil opinion of him in the mind of another.—
2. When we rejoice at our neighbour's harm.

The Sin of Anger.

1. NOT to endure any thing contrary to our inclinations.—2. To suffer ourselves to be hurried away by the emotions of wrath, against those who give us any trouble.—3. To proceed to quarrels, injurious language, oaths, curses, threats; to take revenge, or to desire and wish to be in a capacity of exercising it.—4. To refuse to pardon injuries, or to be reconciled to our

enemies, or to such of our neighbours with whom we have had some misunderstanding or falling out.

A Prayer for obtaining Contrition.

I HAVE now here before me, O Lord, a sad prospect of the manifold offences whereby I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if, by repentance and a hearty sorrow my soul be not prepared to receive thy pardon. But this sorrow and this repentance, O Lord, must be the free gift of thy mercy, without which, all my endeavours will be in vain, and I shall be for ever miserable. Have pity therefore on me, O merciful Father, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins: grant me true contrition, that I may bewail my base ingratitude, and grieve from my heart for having offended so good a God. Permit me not to be deluded by a false sorrow, as I fear I have been too often, through my own weakness and neglect; but let it now be thy gifts descending from thee, the Father of Lights, that so my repent-

ance may be accompanied by an amendment and a change of life; that being thus acquitted from the guilt of my sins, I may once more be received into the number of thy servants. Amen.

PRAYERS BEFORE CONFESSION.

HAVE pity on me, O God, and let me partake of the effects of thy great mercy. I here acknowledge, and am sensible of the multitude and enormity of my sins. It is thou, O my God, perfidious creature as I am, whom I have offended; it is against thee that I have rebelled. To follow my pleasures, and indulge my passions, I have abandoned thee, and lost thy grace. I, whom thou hast created to thine own likeness, and redeemed by the blood of thy only Son, have, by my sins, made my soul resemble those monsters of ingratitude, the infernal spirits; like them, I have forfeited heaven, my blessed country, and deserved hell and damnation, which I shall never be able to escape, without the assistance of thy boundless mercy. The injury I have offered thee, O Lord, is so great, that it caused thy Son, Jesus Christ, my

Saviour, to suffer death. How, then, O my God, how can I sufficiently deplore so great an evil ! Who will give water to my head, and a fountain of tears to my eyes, that I may incessantly deplore my misery and malice, and do penance for my sins.

Almighty and eternal God, to whom is due all honour and glory, behold, I (a miserable and unworthy sinner, who have hitherto lived in ingratitude and rebellion,) come to thee, my Creator, my God, my Redeemer, my merciful Judge, and my Saviour ; accusing myself, and laying before thee all the abominations by which I have blasphemed thy sacred name, transgressed thy precepts, contemned thy will, and defiled both my soul and body. O my God, when I behold my misery, and consider how often I have abused thy gifts and blessings, despised thy goodness, neglected thy service, added daily, sin to sin, and preferred myself, my passions, and other creatures, to my duty, and thy commands ; I cannot but consider myself as unworthy either to lift my eyes up to heaven, or to appear in thy presence. But whither, O Lord my God, shall I flee from thy

face? Where shall I conceal myself from thy anger? Who can restore me to thy favour? It is only from thy goodness that I can expect so great a blessing; for art not thou my Father, whose mercies are infinite, and whose compassion knows no bounds? And I, though unworthy of the name of thy child, acknowledge no other Father but thee. Wherefore I prostrate myself at the feet of thy mercy, and beseech thee, by thy almighty power, goodness, and wisdom, to pardon, purify, and acquit me from the guilt of all my sins. Receive me again into thy favour, O Lord, and confirm me in all good; that my soul being entirely possessed by thee, may be prepared for glory. And that my petition may find acceptance, I appeal to thee, sweet Jesus, Son of the living God, the advocate and mediator betwixt us sinners and thy eternal Father; humbly beseeching thee, through that infinite charity which brought thee from heaven to the ignominy of the cross, and thy precious blood spilt thereon, that I may now partake of the benefit of thy sufferings, and be cleansed from all my offences; that by thy assistance,

I may sincerely repent, and amend all my failings ; that, dying to myself and the world, I may live only to thee, and never suffer either passion or pleasure to divide me from thee.

Alas, my Father and my God, how comes it to pass that I should have so often offended thee ! Thou seest, O Lord, neither goodness nor health in me ; have mercy therefore on me, for I have sinned against thee. Heal my soul, O Lord, for thou only art my hope and strength. Alas, my God, how many and dangerous are my wounds ! how great my weakness and misery ! for the curing of which thou wast crucified and slain ! And to whom shall I complain of all these my evils, if not to thee, O Lord, the Saviour and Redeemer of my soul ? Be merciful, therefore, to me a sinner, sweet Jesus ! for nothing is more pleasing to thee than to have compassion on those who are miserable. Restore me to thy favour, receive me again into thy friendship, and cast me not off on account of my offences ; for what can I, miserable creature, do, but offend ? and what canst thou, O infinite Goodness, do, but have mercy and spare ? Spare

me, therefore, according to thy infinite goodness, and grant me now tears of sincere repentance, that I may mourn for the evils I have committed. Grant that I may sincerely grieve for having sinned against thee, my God, my Creator and Redeemer. Soften my hardened breast, and inflame my frozen heart ; that I may, with unfeigned sorrow, repent, for not loving, nay, for despising and offending thee. What shall I, most miserable and wicked creature, do, O God, to serve thee ? Whilst I behold myself, I see no hopes of amendment ; all my confidence and hopes of mercy are in thee. Help me, therefore, O Lord, and be thou the strength of my soul, that I may from this moment detest and forsake all my past evils ; that I may conquer my passions, reform all my bad habits, and, by a true change of life and manners, be entirely united to thee, and with thee live for ever. Amen.

To thee, O merciful Jesus, in the bitterness of my soul, I come, beseeching thee to have compassion on me, and to deliver me from my sins ; despise not, O God, the sighs of thy lost sheep ; reject not the sighs of thy pro-

digal child, who desires to return home to thee, and to be received again into the number of thy servants. I am sorry for all the sins I have committed, and detest them here in thy presence ; because I love thee above all things, and honour thee as my gracious God, worthy of infinite love. And for this reason, I now firmly purpose to suffer all evils, nay, even death itself, rather than willingly consent to sin. I resolve to make an exact confession of all my offences, faithfully to discharge whatever shall be enjoined for my punishment or amendment, and carefully to avoid all occasions of sin. And if any thing be wanting of true contrition to this my sorrow, may thy sacred passion, O blessed Jesus, thy precious blood, and infinite merits, supply all the defects of my weakness ; for it is in thy death I place all my trust ; through thee I firmly hope to obtain pardon of all my sins, grace to overcome my vicious customs, and perseverance to the end in the good resolutions I have now made in thy presence. As, therefore, it is by thee I come to the knowledge of my misery, so it is by thee my good purpose, and sorrow for my offences

must be perfected. May the fire, therefore, of divine love now inflame my soul, and consume therein whatever is displeasing to thy infinite goodness.—Sanctify my heart—purify my affections and desires, that, dying to myself, I may ever live to thee, and at length depart this life in thy grace and favour. Amen.

ASPIRATIONS:

Which may be used either before or after Confession, with great benefit, by such as go to Confession, overnight, or otherwise have leisure.

I. My Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in thy presence ; but do thou have mercy on me, and save me.

O God, my sovereign good, how far have I wandered from thee by my sins ! How long have I dwelt at a distance from thee in the region of misery, where I have quite lost myself. Most loving Father, I have sinned against heaven and before thee, and am unworthy to be called thy child :

make me as one of thy servants, and may I for the future be ever faithful to thee.

It truly grieves me, O my God, to have sinned, and so many times transgressed thy law: but wash me now from my iniquity, and cleanse me from my sin.

I detest my sins, O Lord: I abhor my wickedness! I confess my ingratitude, and seek refuge in thy mercy.

From this moment I purpose never more to offend thee. O let me suffer all kinds of pain and infamy—nay, even death itself, rather than return to my former course of life, and live thy enemy.

Loving Father, assist me by thy grace, that I may bring forth worthy fruits of penance, and not suffer my sins to go unpunished.

I have wandered like a sheep that is gone astray; but I hear thy sweet voice crying after me, in the most affectionate manner imaginable, "Come, dear soul, thou hast gone after many lovers, but return to me, and I will receive thee yet again."—*Jer. iii.*

II. Now I begin, O Lord, now I begin to live, not trusting in my own

strength, or in the resolutions I make, but in the multitude of thy mercies.

Perfect, O God, the work which thou hast now begun in me. Thou hast given me peace and understanding; but, wretched sinner that I am, how ungratefully have I abused all thy gifts! And yet, now, with all the tenderness of a loving father, thou recallest me from sin, and rescuest me from hell and everlasting damnation.

Alas! my soul is full of anguish and confusion, at the recollection of the many sins, whereby I have offended thee, my merciful Redeemer, made myself a slave to the devil, and provoked thy anger.

O, that I had never transgressed thy commandments, nor fallen into such an abyss of misery and calamity! O, that I had never sinned! Happy those souls who have preserved their innocence: O that I had been so happy!

But now I am resolved, with the help of thy grace, to be more watchful over myself, to amend my failings, and fulfil thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and through

the bowels of thy infinite goodness, secure me by thy most efficacious grace, against all my wonted failings for the time to come.

Alas! how slothful and careless have I hitherto been! I have deferred my repentance, rejected thy helps, contemned thy visits, and been deaf to thy calls. Lord, what shall I do? or what course shall I take? It grieves me from my heart that I have ever offended thee; but do thou vouchsafe to have mercy on me, O Sovereign Lord of my life.

Behold, thou seest nothing good nor wholesome in my soul. I am blind and miserable, and without thee, O God, I can do nothing.

III. My sins surpass in number the sands of the sea; and I confess myself, O Lord, unworthy of thy mercy: but thy goodness is above all my offences.

Thou hast declared, O Lord, that there is joy in heaven for the conversion of a sinner; grant me, then, the grace of true repentance, and let heaven rejoice at my amendment.

Thou willest not the death of a sinner, but that he be converted and live:

grant me then that spiritual life which I want ; for behold, O Lord, I sincerely desire to live to thee.

Thou didst come, O dear Redeemer, not to call the just, but sinners, to repentance ; behold a most miserable sinner here before thee : O draw him most powerfully to thee.

Have mercy on me, O God, according to thy great mercy ; and according to the multitude of thy tender mercies, blot out my iniquities. Sprinkle me with thy precious blood, and I shall be whiter than snow. Create in me a clean heart, and renew a right spirit within my bowels.

Dear Redeemer of my soul, how long turnest thou thy face from me, and bringest no relief to my sorrows !

Behold the prodigal child—nay, worse than the prodigal ; but do thou, O Father, vouchsafe to have compassion on me ; clothe me with the robes of thy grace, and receive me into the arms of thy mercy.

Let not thy precious blood, my dear Saviour, be shed for me in vain ; but may it now bring forth in me, the fruit of sincere repentance, and open to me the way to life everlasting.

IV. How great is thy goodness, O Lord, in having so long spared such a worthless servant, and waited with so much patience for his amendment!— Ah, what return shall I make for thy infinite mercies? O, let this mercy be added to the rest, that I may never more offend thee. This single favour, I earnestly beg of thee, O Lord, viz. that I may for the future, *renounce my own way to follow thine.*

Come, Lord, take possession of my heart, and cast out from thence whatever thou knowest profanes or defiles this thy temple; destroy and eradicate all that displeaseth thee, and lay therein the foundation of a new life.

I confess I have sinned, but if thou wilt, thou canst make me whole.— Heal, most loving Father, this my soul.

O, that I were free from all vice! that I could regulate my senses, govern my thoughts, and moderate my affections! O that I were truly composed and orderly both within and without! But when shall I be thus happy, when thus pure in thy sight! Lord, I will labour and take pains to reform myself, and I beg thy assistance

for this work : but if I find not that good effect I desire, I will still persevere in my duty, and wait with patience and humility till thou shalt please to give a blessing to my endeavours. Help me, O Lord my God, and have compassion on my sinful soul. Amen.

AT CONFESSION.

[Here you should reflect upon the measures which you ought to take for an entire amendment of your life, considering well what have been the occasions of your sins : what circumstances are apt to prove dangerous to you : what precautions you ought to take against those dangers in future : what pious exercises you ought to practise daily ; when and how often approach the sacraments, &c.

When you find yourself heartily sorry for having offended God, and fully determined for the time to come to amend your life, and avoid all mortal sins, and the immediate occasions of them : then humbly approach the tribunal of penance, and, kneeling by the Priest, make the sign of the cross, and ask his blessing, saying, "*Father, bless me, for I have sinned.*" After receiving the blessing, say the Confiteor, to "*mea maxima culpa,*" "through my most grievous fault," and then begin a plain, entire, and discreet confession of your sins, thus : "*Since my last confession, (which was a week, a fortnight, or a month ago,) I have, or I have not complied with my pe-*

nance, and I accuse myself that, &c., avoiding superfluous accusations, or irrevelant matter: neither obscuring your offences by ambiguous expressions, nor concealing any mortal sin, or any circumstance which either aggravates its heinousness, or changes its nature; mention how often you have committed it, and fail not to state whether it be habitual. Having sincerely declared all you can remember, conclude thus: "*For these, and all my other sins and imperfections which I cannot call to mind, I am heartily sorry, purpose amendment for the future, and humbly ask pardon of God, and penance and absolution of you, my ghostly Father.*" Then humbly bowing down, finish the Confiteor, "*Therefore, I beseech thee, &c.*"

This being concluded, you must listen attentively to the instructions of the Priest, accept with humility the penance he enjoins; and whilst he imparts absolution, renew your sorrow, making an act of contrition, or repeating the following prayer.]

O MERCIFUL God, as at the words of thy angel, the chains fell from the feet of St. Peter, and he was immediately restored to liberty: so grant that by the words of this holy sacrament pronounced by the priest, the chains of my sins may be loosed, and all my offences pardoned. Amen.

O God, be merciful to me a sinner,

Jesus, son of David, have mercy on me.

Thou, who sufferedst for me, have mercy on me.

PRAYERS AFTER CONFESSION.

I RETURN thee thanks, O loving Father, for having admitted me to this sacrament, wherein suffering thy mercy to take place of thy justice, thou hast cast all my sins out of thy sight. Grant me now thy grace, O Lord, that by sincere and perfect contrition, my repentance may be like that of David and Peter: that my offences being effectually remitted, I may hereafter continue faithful in thy service. But this I cannot do, unless with the aid of thy grace; for without it my soul will remain barren and dry, like earth without water. I am perfectly sensible of my own weakness and inability to do any thing that is good, or acceptable to thee. The only consolation and confidence I have is, to raise up my eyes to my Jesus, to his tears and sufferings; that thy justice being appeased thereby, thou mayest open to me the gates of mercy, and receive

me into thy favour. Look down, therefore on me, with an eye of pity, and have compassion on my miseries. O meek and merciful Lord! strike this hard and obdurate heart of mine, that it may burst forth into a fountain of healing waters,—the waters of sincere contrition, wherewith my soul may be cleansed and purified. Perfect the work thou hast begun in me, for I am thy creature; and grant that the confession I have made, may be acceptable in thy sight; and that whatever is wanting towards its perfection, through my weakness, may be supplied by thy infinite goodness and mercy. Thy mercy therefore I implore, and through it beg pardon for all my sins; firmly purposing in thy presence to avoid everything that may be displeasing to thee, and to apply myself with all diligence to the practice of virtue. I hope thou wilt not refuse me thy assistance, since thou, O Lord, hast promised never to forsake those who trust in thee. Permit my heart to be no longer hurried away by the follies of this life, nor to experience my own weakness in my wonted relapses. It is high time I should be converted from

my evil ways, forsake my errors, and amend my failings ; since hitherto, alas ! so many days and years have elapsed in good purposes, but with very little improvement of my soul. Command, therefore, O sovereign Lord, my rebellious heart, and force it to a compliance with thy law. Break all my passions, rule my affections, direct my desires, strengthen my good endeavours, and give ear now to thy unworthy servant. Let not my wickedness make thee forget thy goodness ; for though my sins cry aloud for justice, yet thou still hast mercy, whereby thou canst save ; and once more receive me into thy favour, my God, my Lord, and all my hope : who livest and reignest for ever and ever.

O God of mercy, having now, through thy gracious goodness, disburthened my conscience of the guilt wherewith it was oppressed ; and, in the humblest manner I was able, discovered all the sins I could recollect, to thy minister, my ghostly father ; I most humbly beseech thee to accept this confession ; and forgive me all my trespasses, as well those I have forgot,

as those I have remembered. Grant me grace, O Lord, to live more carefully hereafter, and to abstain from my former vices, which I utterly detest, firmly purposing never to be guilty of them any more. But especially, O most merciful and bountiful Saviour, enable me to withstand those temptations with which I am most infested, and to avoid all occasions of offending thee for the future. If the just man fall seven times in the day, how much more reason have I to be jealous of myself, O Lord, and to fear that I shall not be steadfast in my resolutions ; having, through my own frailty and vicious customs, increased the natural blindness and weakness in which I was born. Yet, O Lord, I firmly purpose, through thy merciful assistance, never to consent to any mortal sin, from which I humbly beseech thee to preserve me whilst I live : and as to my venial sins and imperfections, I resolve to strive against them ; and hope through thy goodness, at length, to amend them.

PREPARATION FOR COMMUNION,
An Act of Faith.

MY Lord and Saviour Jesus Christ, I firmly believe that thou art really present in the blessed sacrament; I believe it contains thy body and blood, thy soul and divinity. I acknowledge these truths; I believe these wonders; I adore thy power, which has wrought them; I praise thy infinite goodness, which has prepared them for me; and with David, "*I will praise thee, my God, with my whole heart, and will recount all thy admirable works: I will rejoice in thee, and bless thy holy name.*" In this faith, and with this acknowledgment, I presume to approach this adorable banquet, wherein thou bestowest on me the divine food of thy body and blood, to satiate my soul with thyself and thy holy spirit. Grant, O Jesus, that I may approach thee with such a profound sense of reverence and humility, as is due to thy infinite Majesty. Who am I, O God, that thou shouldst work such wonders for my sake? Grant, O Lord, that I be not altogether unworthy of them, that I may now receive thee with a pure heart, a clean

conscience, and a sincere and lively faith. Pardon my sins, which have rendered me most unworthy to approach thee: I detest them from the bottom of my heart, because they are displeasing to thee, my God: I renounce them for ever, and promise to be faithful to thee. Take courage, then, my soul; raise thyself up: go and receive thy God, and with him all the favours he has prepared for thee in this divine sacrament.

An Act of Hope.

IN thee, sweet Jesus, I place all my hope, because thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness; and were it not for the confidence I place in thy merits, and in the precious blood wherewith thou didst redeem me, I would not presume to partake of this banquet. Encouraged therefore by thy goodness, behold I come to thee as a poor and infirm sheep to his shepherd; as one sick to his physician; as a condemned criminal to his powerful intercessor: that, as the true shepherd of my soul, thou mayest strengthen me; as my physician, heal me; and as my

merciful advocate, deliver me from the sentence of sin and death. I, who am an abyss of nothing, invoke thee, who art the abyss of all goodness; for though my sins are innumerable, and very grievous, yet they are but light and trivial when compared to thy boundless mercy, and the infinite ransom of thy blood. It is in this mercy, then, O Lord, that I put my trust; and am pleased that I can find nothing in myself wherein to hope, that so I may put my whole trust in thee. Have pity, therefore, on me, my Jesus, and save me, for thou forsakest none that place their hopes in thee.

An Act of Charity.

How strong was the force of thy love, my dear Redeemer; when, being about to depart out of this world, to thy eternal Father, thou providest for us this divine banquet, enriched with all heavenly sweetness! Ah! it was through the wonderful effects of thy divine goodness, that thou didst humble thyself to such an excess for our redemption, as to take upon thee the infirmity of our nature. And is it not through an infinite excess of thy love,

that thou hast left us thy body and blood for the food and nourishment of our souls? that as thou didst unite thyself to our humanity, so we might here be made partakers of thy divinity! In return for this thy infinite love, I desire to love thee, my Jesus, who art my only comfort in this place of banishment, the only hope of my infirm soul, and happiness above all I can enjoy in this life. I love thee, my God, with my whole heart, with my whole soul, with all my mind, and all my strength; and wish, that as every moment is an increase of my life, so it may be also of my love towards thee. I desire with all the affections and powers of my soul, that as the utmost thanks are due, so they may be returned to thee by all the faithful, for this divine food, which is our refreshment, support, strength, armour, and defence in all our miseries; and that my love may never cease, inflame my heart with the fire of heaven, that it may continue burning till nature and corruption being weakened and consumed, I may at length be transformed into thee. Come, O Lord! hasten to release me once more from the bonds of sin, and prepare me for

the blessing thou art now about to bestow on me.

An Act of Desire.

As the wearied hart thirsts after the the fountains of water, so doth my soul pant after thee, my Saviour ! my Lord ! and my Jesus ! It ardently longs to drink of those fountains which thy love has opened for its comfort and relief. Tired, therefore, with my own evil ways, I now return hungry and thirsty, crying out aloud, have mercy on me, O Son of God, and permit me to taste of thy banquet, that my soul may be refreshed. O, that I had the affection of the heavenly spirits, that my soul might truly languish after thee, the fountain of life, of wisdom, and of eternal light ; the impetuous torrent of celestial happiness ! O, that my soul did truly hunger after thee, the bread of angels, the food of blessed souls, and that all that is within me might be delighted with the taste of thy sweetness ! I here despise all human consolation, that I may be comforted by thee, my only good, my God, and Saviour, whom I love above all things, and desire to entertain within my breast, with as much devotion

and affection as is conceived by thy chosen servants, who now sit at thy table of celestial bliss. And, however I may have been hitherto wanting in my duty, or unjust to thee, in misplacing my affections, I now for ever renounce my folly and weakness, and from my heart request, that for the future, my joy, my relief, my treasure, and rest, may be entirely centred in thee. May I never desire any thing besides thee ; and may all things seem contemptible, and as nothing without thee, O my God !

An Act of Thanksgiving.

Who am I, O God of infinite goodness, that thou shouldst permit me to partake of this bread of angels ? How have I found such favour in thy sight, as to be the object of so unspeakable a mercy ! Come, all ye angels and saints of God, and I will recount to you what great things our Lord has done for my soul. He has raised me out of the dust, and delivered me from the bonds of sin ; he has told me not to be dejected, for that himself will be my support and my strength ; and though I have most unworthily forsaken him by repeated fol-

lies, yet behold he calls me back again, and invites me to partake of the bread of life ; that, as he made me, so I may ever live by him. What thanks can I give thee, O merciful Jesus, Saviour of the world ? What return shall I make thee for all thou hast done for my soul ? Were I to give all I have in acknowledgment of thy love, it would still be as nothing ; for thou, O Lord, hath plentifully poured forth thyself upon me, and given me even all that thou art : thy body, thy blood, thy soul, thy divinity : and if in thanksgiving for thy mercies, I were to lay before thee my body and soul, my life, liberty, and all I possess, what would they be, when compared to the blessing thou hast here bestowed on me ? What to the debt I owe, which is in some kind equal to what I receive, infinite as thyself ? O God, how far is this above my means ? I have, however, one request to make, (for thou art good and merciful, and knowest my poverty,) that thou wouldst vouchsafe to accept this little offering I present thee in the sincerity of my heart, saying with the Spouse in the Canticles, *My beloved to me, and I to my beloved.*

Thou hast mercifully given thyself to me for the food of my soul ; and now, behold I offer thee all that I have, all that I am, all that I possess ; to thee I make a full surrender of them all, that being wholly thine, I may now no longer have any part in myself.

An Act of Fear.

BEING now invited by thee, sweet Jesus, to come and partake of thy banquet, I could cheerfully obey thy call, and receive thee with all the love and affection of my soul, if the thought of so great a happiness did not make me tremble at the consciousness of my wickedness. My sins always upbraid me ; and when the voice of St. Paul strikes my ear : *He that eats and drinks unworthily, eats and drinks judgment to himself* : must I not then tremble at the thoughts of approaching thy table ? Alas ! if I allow myself but the liberty to think, I am confounded to consider that having so often received this divine food, I should yet remain so frail and miserable, or that my heart should be so little fixed on thee, as to be instantly wandering amongst vanity and

folly, and seem more fond of the empty satisfaction of creatures than of thee, my only happiness. I have frequently resolved to amend, and as often pretended to make a new covenant, receiving thy precious body as the pledge of my engagements: and yet where do I remain, but in the midst of sin and vice, with my senses disordered, my tongue ungoverned, my affections depraved; and, O God, how little pains do I take to recover from this misery, and return to thee, to whom I have so repeatedly promised to be faithful! These thoughts encompass me, O Lord, on every side, and cause me to fear that what thou hast mercifully ordained for my salvation, I should now receive to my judgment and condemnation. What course, then, shall I steer in the midst of such difficulties? Shall I fly from before thy face, like despairing Cain? or with Adam, hide myself, because, at the hearing of thy voice, I behold myself naked, and destitute of all that is good. No, my God, suffer me rather to fly to thee for succour and refuge, because I know thy mercy exceeds my misery, and thy goodness surpasses my wicked-

ness ; if I am defiled, infirm, and naked, thou canst cleanse, cure, and clothe me. To thee, therefore, I run, O my God, with fear and trembling, to take shelter under the wings of thy clemency ; still hoping, that notwithstanding my unworthiness, thou wilt pardon my iniquities, heal my infirmities, and clothe me with thy grace. For this end, O Lord, disengage my heart from all that divides thee from me, or distracts me in my duty ; for I own, that in all that tempts me, there is nothing but vanity and affliction of spirit. O, may my soul no longer relish any other sweetness than that of thy presence ; may it now no longer admire any thing but the greatness of thy infinite love, or look for content in any other object, but in thee alone, the God of my heart.

An Act of Humility.

O IMMENSE, powerful, and incomprehensible God, who am I, that thou shouldst vouchsafe thus to come to be my food, and to take thy habitation within my soul ? It is in this I conceive something of thy infinite goodness and mercy, and my own miserable

baseness and ingratitude. Thou art the King of Kings, and sovereign Lord of the universe, at whose presence the earth trembles. Thou art the fountain of holiness, in whose sight the angels themselves are not pure. Thou art the bright sun of eternal day, who dwellest in light inaccessible. But as to myself, what am I, but a poor worm of the earth, subject to innumerable miseries, distracted with passions, fond of vanity, defiled with sin, encompassed with darkness, busy about folly, and careless of eternity. How then dare I approach thee, who am thus miserable and unprepared? With what confidence can I appear before thee, most just Judge, in whose presence the very pillars of heaven tremble. I, who by my sins have run astray from thee, though thou art present in every place; I, who have polluted my soul, espoused to thee in baptism, with filth and wickedness, abandoning thee, my Maker and Redeemer, for the love of vanity and deceitful pleasures. Thou hast created me from nothing, and by thy grace plentifully furnished me with the means of obtaining eternal happiness; and how ill a return have I made for these bless-

ings, by living in sin, and by not being solicitous to please thee, but rather to satisfy my own corrupt inclinations ! Thou hast prepared for me a banquet of heavenly sweetness, and I have longed after the flesh-pots of Egypt. Yet still, O my God of infinite goodness, behold, I, who am nothing but dust and ashes, presume to speak to thee. Receive, then, thy unworthy servant into the compassionate arms of thy mercy, since with so much love and solicitude thou hast laboured for my conversion. I am now sensible, O my God, that without thee I am nothing, nor can I do any thing ; and that without the aid of thy grace, there is neither life nor salvation for me. Cast, therefore, all my sins out of thy sight, and with the tenderness of a loving father, extend thy arms to receive an unworthy child, who returns to thee ; and let me effectually experience the truth of the prophet's words : *A sacrifice to God is an afflicted spirit, and a contrite and humble heart thou wilt not despise.*

A Prayer before Receiving.

It is with fear and trembling, O

230 PRAYER BEFORE RECEIVING.

Jesus, that I approach thy banquet; having nothing to confide in but thy goodness and mercy, being of myself a sinner, destitute of all virtue. My soul and body are defiled with many crimes; my thoughts and tongue in disorder, and under no restraint. In this wretched condition, I hasten to thee, most compassionate physician, the fountain of all goodness, that I may be healed. I fly under the wings of thy paternal protection, hoping thou wilt be my Saviour, though I dare not appear before thee as my judge. To thee I expose all my wounds, to thee I discover all my shame. My sins, I confess, are so innumerable and enormous, as to make me despair, if thou didst not encourage me to hope in thy mercies, which are infinite. Look, therefore, on me with the eyes of compassion, O Lord Jesus Christ, eternal King, God and man, who wast crucified for the sins of men. Have mercy on me, thou inexhaustible fountain of goodness. Hail, saving victim, offered on the cross, for me and all mankind. Hail, generous and precious blood, flowing from thy wounds, O Jesus! and washing away the sins of the world.

Remember thy creature, O Lord, whom thou hast redeemed by thy death. I am truly sorry for my offences, but am resolved to amend. Wash away, therefore, all my sins, and blot out my iniquities, that, purified in soul and body, I may worthily approach the Holy of Holies; and grant that thy precious body and blood, which I now, though unworthy, am about to receive, may avail to a full discharge from the guilt of all my crimes, a victory over my evil thoughts, the beginning of a new life, the seed of good works, and a sure protection of soul and body against all the snares of my enemies.

INSTRUCTIONS FOR COMMUNION.

[At the time of communion, go up to the rail, take up the towel and hold it before you. Whilst the Clerk says the *Confiteor*, humbly confess your sins, and beg God's pardon for them. When the Priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High Priest, whom you are going to receive.

When the Priest holds up a particle of the blessed Sacrament, with these words, "*Ecce Agnus Dei*," &c. "*Behold the Lamb of God, behold him who takest away the sins of the world*;" humbly beg with a lively confidence

in the merits of his death and passion, that he would take away your sins.

When the Priest repeats three times, "*Domini non sum dignus,*" &c. "*Lord, I am not worthy that thou shouldst enter under my roof; speak only the word, and my soul shall be healed;*" say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him who can raise you up, and perfectly heal your soul by his word only.

When the Priest gives you the blessed sacrament, saying: "*The body of our Lord Jesus Christ preserve thy soul to life everlasting, Amen,*" receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth open moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth, which being done, shut your mouth; let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed; neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down; and then return to your place, and endeavour to entertain, as well as you can, the guest whom you have received.

Spend at least a quarter of an hour after communion in devotions suitable to that oc-

casion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly, I recommend to you three things after communion:—1st, To cast yourself down in spirit at the feet of your Lord, whom you have received; to adore him, praise him, and give him thanks, for coming to so unworthy a sinner: and to invite all heaven and earth to join with you in praising and magnifying his holy name. 2dly, To make an offering of your heart and soul, and of your whole being to him, that you may henceforward love him and serve him for ever. 3dly, To present him your petitions for all the graces you stand in need of, and to make good use of this favourable opportunity to pray heartily for yourself, for your friends, and for the whole world.]

PRAYERS AFTER COMMUNION.

I RETURN thee thanks, O Eternal Father, for having, out of thy pure mercy, without any desert of mine, been pleased to feed my soul with the body and blood of thy only Son; and beseech thee, that this holy communion may not be to my condemnation, but available to the effectual remission of all my sins. May it strengthen my faith, encourage me in the practice of good works, deliver me from my vi-

cious customs ; remove from me all concupiscence ; perfect me in charity, patience, humility, obedience, and all other virtues. May it secure me against all the snares of my enemies, visible and invisible ; prudently moderate my inclinations, both carnal and spiritual ; closely unite me to thee, the only true God ; and finally settle me in unchangeable bliss, by admitting me, though an unworthy sinner, to be a guest at that divine banquet ; where thou, with the Son and Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints ! through the same Jesus Christ our Lord. Amen.

An Act of Praise and Adoration.

I PRAISE and glorify thy blessed name, O my God, for the many favours thou hast now bestowed on me ; and for all the blessings wherewith thou hast enriched my soul after the many miseries and wants I have suffered ; when, by my pleasures and passions, I had departed from thee ! Alas ! was not I most miserably blind, to expect content and happiness, when by my folly, neglect, and indevotion,

I removed myself at a distance from thee? But such was thy goodness, as to withdraw me from the precipice whither I was running; enlightening me by thy ray, and by the inspirations of thy grace, inviting me to return. Thou hast pardoned all my sins; and to crown all these favours, thou hast come now to vis't me, that thou mightest for ever abide in me, and I in thee. O my God, be thou for ever blessed for all these infinite mercies. Bless the Lord, my soul, and let all that is within me praise and magnify his holy name. Bless the Lord, and see thou forget not the favours he has done thee. He has pardoned thee all thy offences, and cured thy infirmities. He has preserved thee from death, and crowned thee with the effects of his bounty. He has satisfied thy hunger with good things, and replenished thee with all the blessings thou couldst desire. And oughtest not thou to resolve on a change of life, and renewing thy forces, grow young like the eagle, in his service? Let thy grace, then, O Lord, be ever at hand to assist me; for the experience of my own weakness makes me fearful: and if thou

support me not, I most certainly shall fall again. Be thou, therefore, my shield and defence. Grant me a firm and constant faith : and strengthen it, not only with respect to this mystery, but all other christian truths and principles of eternal life ; that by the help thereof, I may overcome all such difficulties as I may have to encounter in my journey to that state of bliss for which I was created ; as it is by such a faith, those, who for my example are gone before me, have triumphed over their enemies, done justice, and obtained the promises.

Of Hope.

I ADORE thy infinite greatness, O divine Majesty, who fillest both heaven and earth ; and art adored by all the blessed spirits, angels, and saints ; who, without ceasing, praise and cry out before thee, “ Holy, Holy, Lord God of Sabaoth.” Is it possible thou shouldst condescend to visit the most unworthy of all thy servants, and desire to dwell within him ? If the heavens—nay, the heaven of heavens, cannot contain thee, how much less this habitation which I have prepared for

thy reception? But thy goodness, O great God, knows well how to humble itself, when it is for our good. Thou knowest how to conceal the dazzling splendour of thy glory, and to condescend to our weak capacity, that so thou mayest communicate thyself to us the more freely. This thou didst, not only at the time of thy adorable incarnation, when thou madest thyself like to us, the more forcibly to attract our love to thee; but also when thou didst institute this mystery, wherein thou gavest thyself to us for the food and nourishment of our souls, the more closely to unite us to thyself, and make us aspire to that celestial banquet thou hast prepared for the blessed in heaven. O God, grant, me the grace, so eagerly to long after this eternal banquet, that the desire of hereafter enjoying it, may make me despise all the goods and pleasures of this life, and labour incessantly to prepare myself, till I am happily admitted amongst thy guests. There is one resolution which I here make in thy presence, viz. to renounce all whatsoever my irregular and corrupt affections incline me to; for they often press me to forsake the way of

thy commandments ; and put me in danger of forfeiting my title to eternal happiness : but, behold, I now desire to wean my heart from them entirely, that I may place my whole love and confidence in thee alone. For this end, I am firmly resolved to watch over all my actions, fly from sin, and avoid whatever may be displeasing to thee. I will labour to work out my salvation by observing thy precepts ; and as I have resolved, so I hope to be faithful to thee ; but this resolution I acknowledge myself unable to perform, without the help of thy grace, which I most humbly implore. O Jesus, save me ; conduct me through the ways of thy commandments, in which I now begin to walk with courage and perseverance. Incline my heart to love thy divine truths ; divert my eyes from beholding vain objects ; enliven and strengthen me in the paths of virtue and good works ; and attract me so powerfully to thyself, that I may follow thee as far as heaven, where thou livest and reignest for all eternity.

Of Love.

O MY God, what return can I make for so signal a favour, or what shall I do to acknowledge it as much as it deserves? Is it possible I should not continually love thee after such manifest proofs of thy love? Thou hast loved me to such an excess, as to lay down thy life for my sake, and shall I not make so small a return to such boundless love, as to live only for thee? Thou hast communicated thyself at present entirely to me; and shall not I from henceforth remain wholly thine? Permit me not, O God, to be ungrateful, or insensible of thy love and my own salvation: I protest, therefore, in thy presence, that I will for the future be faithful to thee, and never depart from thee, by the least disobedience to thy law. I will never forget thy bounty nor the favour thou hast done me, in admitting me to partake of thy mercy. I will love thee with my whole heart, for thou, O Lord, art my strength, my support, my refuge, and deliverer—nay, my God and my all. What is there in heaven or on earth I should love in preference to thee, the God of my heart, the inheritance and

only happiness I pretend to ! Of thee I have made choice, and nothing shall prevail on me to make me change.

An Oblation.

WHAT pledge can I give, O my Saviour, as an earnest of the love which I have now engaged to thee ? I have nothing worthy of thee ; and, if I had, I have nothing but what is thine on several accounts ; but such is thy goodness, as to be content to accept from us what is already thine. Wherefore, behold, I here offer to thee my body and soul, which are both now sanctified by the honour of thy divine presence ; I consecrate them to thee for ever, since thou hast chosen them for thy temple ; my body to be continually employed in thy service, and never more to become an instrument of sin ; my soul to know thee, to love thee, and be evermore faithful to thee.— Bless, O Lord the present I here make thee ; “ Bless, O Lord this house.” Permit not my body to be any more defiled with sensual delights, nor my soul, by a will to commit any mortal sin ; for as I am now resolved to serve thee with body and soul, I will take

pains to correct their evil inclinations. I will declare war against myself, renounce my wonted pleasures, my delights, my passions, my concupiscence, my anger, my pride, my self-love, my own will; and lastly, whatever else may offend thee.

Prayer for Perseverance.

PRESERVE, O Lord, for ever in my soul, the holy resolutions wherewith thou has now inspired me, and grant me grace faithfully to put them in execution. Without thy aid I can do nothing; I therefore earnestly crave thy assistance, to conquer all the difficulties I may meet with in the way of my salvation. Regard me with the eyes of mercy; have compassion on my weakness, and strengthen me daily with thy grace. O glorious Virgin, unite with me in giving thanks to thy beloved Son, who hast restored me to his grace, and refreshed my soul with the banquet of his most precious body. Offer him all the grateful service thou didst him in this life; to supply the defects of my devotion; and obtain of him that he depart not from me without leaving a large benediction behind

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him for my soul! Holy angels! ye ministering spirits of God, behold the only Son of the Eternal Father, whom you adored at his entrance into the world. O, become now petitioners in my behalf, that I may henceforth serve him with the same spirit and truth as you did, whilst he remained on earth, and with the same cheerfulness as you now do in his celestial kingdom. All ye men and women, saints of God, behold here within my breast, your Lord, the origin and reward of all your virtuous actions, and let all your prayers accompany mine to the throne, that by his grace I may follow your steps in the exact performance of every duty, till, abounding in good works, I may at length be admitted into your society, and possess my Jesus for all eternity.

The Conclusion.

GRACIOUSLY hear all my prayers O good Jesus; hide me within thy wounds, and there protect me from all my enemies. O let nothing ever separate me from thee. Call me to thee at the hour of my death, that with thy saints I may praise thee for ever. And

now, Lord Jesus, I go from thee for a while, but I hope not without thee, who art my comfort, and the ultimate happiness of my soul. To thy love and protection I recommend myself as well as my brethren, my relatives, my country, my friends, and my enemies. Love us, O Lord, change our hearts, transform us into thyself. May I be wholly employed in thee and for thee; and may thy love be the end of all my thoughts, words, and actions; who livest, &c.

ASPIRATIONS,

Which may not be unseasonable on the day of Communion, for such as have opportunity, if said with recollection of spirit and attention.

I. ENLIGHTEN the eyes of my soul, O Lord, with the rays of divine faith and wisdom, that I may ever look on thee as the way, the rule, and the example of all my thoughts, words, and actions.

What am I, Lord, or what claim can I have on thy bounty, that thou shouldst thus pursue me with thy blessings? Yes, thou hast created me

for thyself, and mayest thou alone be the rest and centre of my soul.

Good Jesus, my hope and only happiness, I here return thee thanks for all thy sufferings; and beg that I may ever find a place of refuge in thy sacred wounds, against the assaults of all my enemies: imprint the memory of them, I beseech thee, so deeply in my heart, that I may ever love thee, and in all my sufferings never forget what thou hast suffered for me.

Take from me all self-love, and grant me a perfect love of thee, that I may hereafter be more devoted to thy service, and suffer nothing to prevent me from a faithful discharge of my duty.

O that I could ever remember thee! ever think of thee! and love thee only! O, that my senses were ever shut against vain and sinful objects, and my mind freed from all fruitless solicitude, that I might ever abide in thee! From henceforth, I will with the utmost diligence seek thee, my only good; my desires shall be fixed on thee alone, and all my actions shall be directed to thy glory.

I resign myself into thy hands, O

God, desiring that thy holy will may be done in and by me, both now and for ever. Be thou my instructor, director, and helper on all occasions, that I may neither do, speak, think, nor desire any thing but what is according to thy good will and pleasure.

II. Grant thy servant, O Lord, understanding, that he may learn the way of thy commandments, and lay aside all interest but that of heaven.

O sweet Jesus, thou fountain of goodness, direct my steps in thy paths, and teach me to do thy will. Inspire me with courage to take up my cross and follow thee. Disengage my heart from all unprofitable cares and vain affections: and though I dwell among creatures, yet may I ever live in thee, and for thee. Grant me true fervour of spirit, and enkindle in my breast the fire of divine love, that I may find no rest but in thee.

How sweet, O Lord, is thy spirit! how pleasant to my ear are the words of thy mouth! O, that I ever could be attentive to them, and fulfil thy law! May I die to the world and all its concupiscences; and let the greatness of thy love, make all that is earthly appear

to me as nothing. Protect me against my enemies, and in all danger come to my defence; make haste to help me, O God, and say to my soul, I am thy health and salvation.

Remember thou art my Father, and have compassion on my distressed soul; clothe it with all virtues, and feed it with thy grace; for it belongs to a father to be careful of his child.

As it is in thee I live, sweet Jesus, so it is in thee I desire to die; and both living and dying I will ever profess that thou art good, and that thy mercy endureth for ever.

III. O sweetness of my life, and of my soul, withdraw my heart and thoughts from all creatures, that they may find no rest but in thee!

My God, how long dost thou permit me to wander from thee? When wilt thou consume in me all that is corrupt and contrary to thy will?—Draw me after thee, I beseech thee, that I may walk cheerfully in the way of thy precepts. Make me according to thy own heart, and let my soul be now thy habitation for ever.

My soul without thee is dry, like earth without water: moisten it, I be-

seech thee, with the dew of heaven, and grant me thy blessing from the land of the living. Wound my heart with thy love, that it may relish no earthly objects, but entirely depend on thy will.

Hail, dear Redeemer, whom I now desire to adore with the spirit and affection of thy elect; to thy direction I commit all the motions of my soul.

Ah! when will the day of eternity appear; that, liberated from this prison of flesh, I may join with the saints in thy everlasting praise? O sweet light, inflame my heart with the fire of celestial charity, and let its divine flames consume my bowels.

IV. O that I could give thee, dear Lord, as much praise, glory, and honour, as is given thee by the angels and blessed spirits in heaven. But as this, in my present state of existence, is impossible, accept, at least, my desire and good will. Deliver me from every thing that is contrary to thy will, and dispose of my soul for thy greater glory.

Into thy hands I surrender myself, O my Creator; and, laying aside all private wishes, desire to depend on

thee, not only as to the whole state of my body and soul, but also as to all the accidents and events thou mayest please to appoint for me, asking nothing more, but that thy name may be glorified for ever.

If it be more for thy honour that I should suffer interior desolation, I accept it from thy hand, convinced that whatever I suffer in my soul for love of thee, is for my good.

O my God, how little art thou known, how little loved. Come to me, dear Lord ! and if thou no where else findest rest, infuse thyself wholly into my soul. May the fire of thy love, O God, ever burn in my heart, and increase to such a flame, as may consume not only the sacrifice, but the altar also.

Let nothing be my comfort but thee, my Lord Jesus, nor any thing afflict me but my sins, and whatever is displeasing to thy divine Majesty.

O blessed Jesus ! Life Eternal ! by whom I live, and without whom I die, grant I may be united to thee, that in the embraces of thy holy love and divine will I may rest for ever.

When shall I behold thee sweet

Lord? When shall I appear before thy face? When shall I see thee in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved, and be with thee.

Litany of THE BLESSED SACRAMENT.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

God the Father, Creator of the world,
Have mercy on us.

God the Son, Redeemer of mankind, *Have mercy on us.*

God the Holy Ghost, Perfecter of the elect,
Have mercy on us.

Sacred Trinity, three persons in one God,
Have mercy on us.

Jesus, God and man in two natures, and one divine person, *Have mercy on us.*

Jesus, our wonderful God, who for our sake vouchsafest to subject thy Almighty self to the power of man, by immediately descending upon our altar, when the priest pronounces the words of consecration, *Have mercy on us.*

Jesus, our incomprehensible God, who, though the heaven of heavens cannot contain thy immensity, yet vouchsafest personally to reside in our churches, and dwell amongst us in a small tabernacle, *Have mercy on us.*

Jesus, our sovereign King, who, though thy throne above is continually surrounded by glorified ministering spirits, yet vouchsafest here in our most solemn processions, to be accompanied by such mean attendants as ourselves, *Have mercy on us.*

Jesus, our heavenly physician, who descendest from thy palace of immortal bliss, to our houses of clay, to visit us on our sick beds, and give us thyself to comfort our sorrows, *Have mercy on us.*

Jesus, our glorious God, who sittest at the right hand of thy eternal Father, adored by innumerable angels, and encompassed with the splendour of inaccessible light, *Have mercy on us.*

Jesus, our gracious God, who, condescending to the weakness of our nature, coverest thy glory under the familiar forms of bread and wine, and permittest thyself to be seen, touched, and tasted by wretched sinners, *Have mercy on us.*

Jesus, our gracious God, who, concealing the awful brightness of thy majesty under such low and humble veils, sweetly invitest us to approach thy person, lay open our miseries, and deliver our petitions into thy hands, *Have mercy on us.*

Jesus, our gracious God, who to communicate thy divine nature to miserable sinners, humblest thyself to descend into our breasts, and, by an inconceivable union, become one with us, *Have mercy on us.*

Jesus, the bread of life, that came down from heaven, of which whoever eats shall live for ever, *Have mercy on us.*

Jesus, the heavenly manna, whose sweet-

ness nourishes thy elect in the desert of this world, *Have mercy on us.*

Jesus, the food of angels, whose deliciousness replenishes our hearts with celestial joys, *Have mercy on us.*

Jesus, the Lamb without spot, who art every day sacrificed, and yet always living; every day eaten, and still remainest entire, *Have mercy on us.*

Jesus, the good shepherd, who layest down thy life for thy sheep, and feedest them with thy own body, *Have mercy on us.*

Jesus, who, in this august and venerable mystery, art become thyself the priest and sacrifice, *Have mercy on us.*

Jesus, who, in the sacred memorial of thy death, hast abridged all thy wonders into one accumulative miracle, *Have mercy on us.*

Jesus, who, in this admirable sacrament, hast contracted all thy blessings into one stupendous bounty, *Have mercy on us.*

Jesus, who, by this blessed fruit of the tree of life, restorest us again to immortality, *Have mercy on us.*

Jesus, who, by sanctifying the most familiar of thy creatures, dost inspire us with a pure desire of thee, and teacheth us the right use of the rest, *Have mercy on us.*

Jesus, who, by becoming our daily food in this life, preparest us to feed on thee eternally in the next, *Have mercy on us.*

Jesus, who, in this divine banquet, givest us possession of thy grace here, and a secure pledge of our glory hereafter, *Have mercy, &c.*

Have mercy, O Lord, and pardon our sins.

Have mercy, O Lord, and hear our prayers.

From presuming to measure the depth of

divine Omnipotence, by the short line of human reason, *Deliver us, O Lord.*

From presuming to interpret the secrets of thy will, by the fallible rule of private judgment, *Deliver us, O Lord.*

From all distraction and irreverence in assisting at this awful sacrifice, *Deliver us, O Lord.*

From neglecting to approach this holy table, and from coming to it negligently, *Deliver us, O Lord.*

From an unworthy and fruitless receiving of this adorable sacrament, *Deliver us, O Lord.*

From all hardness of heart, and ingratitude for so unspeakable a blessing, *Deliver us, O Lord.*

Through thy irresistible power, which changeth the course of nature as thou pleasest, *Deliver us, O Lord.*

Through thy unsearchable wisdom, which disposeth all things in perfect order, *Deliver us, O Lord.*

Through thy infinite goodness, in bestowing thyself on us in this incomprehensible mystery, *Deliver us, O Lord.*

Through thy blessed body, broken for us on the cross, and really given to us in the holy communion, *Deliver us, O Lord.*

Through thy precious blood, shed for us on the cross, and substantially present in the chalice of benediction, *Deliver us, O Lord.*

We sinners, *beseech thee hear us.*

That we may always believe nothing more reasonable than to submit reason to faith, *We beseech thee hear us.*

That by this sacred oblation, we may solely acknowledge thy infinite perfections,

and supreme dominion over all things, *We beseech thee hear us.*

That by this sacred oblation, we may humbly acknowledge our dependence on thee, and absolute subjection to the disposal of thy will, *We beseech thee hear us.*

That we may eternally adore thy goodness, who, standing in no need of us, hast contrived such endearing motives to make us love thee, and be happy, *We beseech thee hear us.*

That we may thankfully comply with thy gracious desire of being united to us, by a fervent desire of being united to thee, *We beseech thee hear us.*

That, before we approach this banquet of divine love, we may sincerely endeavour to be reconciled to thee, and to be in perfect charity with all mankind, *We beseech thee hear us.*

That, at the moment of receiving thy sacred body, our souls may dissolve into reverence and love, to attend on and entertain so glorious a guest, *We beseech thee hear us.*

That, returning from this divine banquet, we may collect all our thoughts to praise thee, and immediately apply our utmost endeavours to the amendment of our lives, *We beseech thee hear us.*

That, by this heavenly preservative, our hearts may be healed of their infirmities, and strengthened against future relapses, *We beseech thee hear us.*

That, as we adore thee here by faith, under these sacred veils, we may hereafter behold thee face to face, and eternally rejoice in thy presence, *We beseech thee hear us.*

Lamb of God, who takest away the sins of the world, *spare us, O Lord.*

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Lamb of God, who takest away the sins of the world, *hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *have mercy on us.*

THE ANTIPHON.

THE glorious King of heaven and earth, to show the richness of his bounty, hath prepared a solemn and splendid feast, and calls even the meanest of his subjects to sit down at his table by his gracious invitation: *Come to me all you that labour and are oppressed, and I will refresh you; for my blood is drink indeed.*

V. Thou hast given us, O Lord, bread from heaven. Alleluia.

R. Replenished with all sweetness and delight. Alleluia.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

THE PRAYER.

O GOD, who in this wonderful sacrament, has left us a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence these sacred mysteries of thy body and blood, that we may continually conceive in our souls the fruits of thy redemption: who, with the Father, and the Holy Ghost, livest and reignest, world without end. Amen.

Art of Consecration to THE SACRED HEART OF JESUS.

To thee, O Sacred Heart of Jesus! to thee I devote and offer up my life, thoughts, words, actions, pains, and sufferings. May

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the least part of my being be no longer employed, save only in loving, serving, honouring, and glorifying thee. Wherefore, O most Sacred Heart! be thou the sole object of my life, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death. Be thou, O most bountiful Heart! my justification at the throne of God, and screen me from his anger, which I have so justly merited. In thee I place all my confidence, and, convinced as I am of my own weakness, I rely entirely on thy bounty. Annihilate me in all that is displeasing and offensive to thy pure eye. Imprint thyself like a divine seal on my heart, that I may ever remember my obligation never to be separated from thee. May my name also, I beseech thee by thy tender bounty, be written in the book of life! and may I ever be a victim consecrated to thy glory, ever burning with the flames of thy pure love, and entirely penetrated with it for eternity. In this I place all my happiness: this is all my desire, to live and die in no other condition than that of thy devoted servant. Amen.

LITANY OF THE SACRED HEART.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
O God, the Father of Heaven, *have mercy on us.*
O God, the Son, Redeemer of the world, *have mercy on us.*

O God, the Holy Ghost,
O Holy Trinity, one God,
Heart of Jesus!
Heart of Jesus, formed in the womb of
the most blessed Virgin,
Heart of Jesus, hypostatically united to
the eternal word,
Heart of Jesus, sanctuary of the Divinity,
Heart of Jesus, tabernacle of the most
holy Trinity,
Heart of Jesus, temple of all sanctity,
Heart of Jesus, fountain of all graces,
Heart of Jesus, most meek,
Heart of Jesus, most humble,
Heart of Jesus, most obedient,
Heart of Jesus, most chaste,
Heart of Jesus, furnace of love,
Heart of Jesus, source of contrition,
Heart of Jesus, treasure of wisdom,
Heart of Jesus, ocean of bounty,
Heart of Jesus, throne of mercy,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, sorrowful in the garden,
Heart of Jesus, spent with a bloody sweat,
Heart of Jesus, glutted with reproaches,
Heart of Jesus, consumed for our sins,
Heart of Jesus, made obedient even unto
the death of the cross,
Heart of Jesus, pierced with a lance,
Heart of Jesus, refuge of sinners,
Heart of Jesus, fortitude of the just,
Heart of Jesus, comfort of the afflicted,
Heart of Jesus, main strength of the
tempted,
Heart of Jesus, terror of devils,
Heart of Jesus, sanctification of hearts,
Heart of Jesus, perseverance of the good,

Have mercy on us,

Heart of Jesus, hope of the dying, *Have mercy on us.*

Heart of Jesus, joy of the blessed, *Have mercy on us.*

Heart of Jesus, the delight of all the saints, *Have mercy on us.*

Lamb of God, who takest away the sins of the world, *spare us, O Jesus.*

Lamb of God, who takest away the sins of the world, *hear us, O Jesus.*

Lamb of God, who takest away the sins of the world, *have mercy on us, O Jesus.*

V. O most sacred heart of Jesus, have mercy on us.

R. That we may worthily love thee with our whole hearts.

LET US PRAY.

O GOD, who, out of thy immense love, hast given to the faithful the most sacred Heart of thy Son our Lord, as the object of thy tender affection; grant, we beseech thee, that we may so love and honour this pledge of thy love on earth, as by it to merit the love both of thee and of thy gift, and be eternally loved by thee and this most blessed Heart in heaven: through the same Jesus Christ, &c. Amen.

Through thy sacred heart, O Jesus! overflowing with all sweetness, we recommend to thee ourselves, and all our concerns; our friends, benefactors, parents, and relatives; our superiors and enemies. Take under thy protection this house, city, and kingdom; extend this thy care to all such as are under any affliction, and to those who labour in the agony and pangs of death; cast an eye of com-

passion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory ; as also on those who are engaged and united with us in the holy confederacy of honouring and worshipping thee. Bless these in particular, O bountiful Jesus ! and bless them according to the extent of thy infinite goodness, mercy, and charity. Amen.

An Invitation ; or the devout Soul's Repair to the Sacred Heart.

ALL the faithful adorers of Jesus are invited to repair in spirit every day, at nine o'clock in the morning, and four in the evening, to his divine Heart, in order to make in common some of the following aspirations:—

O most sacred Heart of Jesus ! have mercy on us.

O divine Heart, wounded for love of us ! let us ever be sensible of thy bounty, and let thy love ever plead in our favour.

O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee.

Blessed be the most adorable Heart of Jesus, my God, for ever and ever.

No love, no heart, equals thine, most loving Jesus.

O may thy adorable Heart be for ever praised, and all thanks, both in time and eternity, paid to it.

O adorable Heart of Jesus ! mayest thou be known, loved, and adored, throughout the whole world.

O divine Fire, ever burning and never ceasing, raise my heart into a flame, that I may always love, and never cease from loving thee.

The Reparation of Honour to the Sacred Heart.

To be made on the Feast itself, or at any other time, in presence of the blessed Sacrament.

O MOST amiable and adorable Heart of Jesus! centre of all hearts, glowing with charity, and inflamed with zeal for the interest of thy Father, and the salvation of mankind! O Heart ever sensible of our misery, and ever in motion to redress our evils, the real victim of love in the holy Eucharist, and propitiatory sacrifice for sin on the altar of the cross! seeing that the generality of Christians make no other return for these thy mercies, than contempt of thy favours, forgetfulness of their own obligation, and ingratitude to the best of benefactors, is it not just that we thy servants, penetrated with the deepest sense of the like indignities, should enter upon a due and satisfactory Reparation of Honour to thy most sacred Majesty? Prostrate, therefore, in body, and humbled in mind, before heaven and earth, we solemnly declare our utter detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on thy tender heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the garden of Olives; and insurmountable thy anguish, when expiring with love, grief, and agony, on Mount Calvary, in thy last breath, thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer! and would most willingly redress these thy sufferings by our own, or share with thee in thine.

O merciful Jesus! ever present on our al-

tars, and with a heart open to receive all who *labour and are burdened* ! O adorable Heart of Jesus, source of true contrition ! impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail and wash off our sins, and those of the world. Pardon, divine Jesus ! all the injuries, reproaches, and outrages, done thee through the course of thy holy life and bitter passion. Pardon all the impieties, irreverences, and sacrileges, which have been committed against thee in the sacrament of the Eucharist, from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in requital for the benefits we daily receive from the altar, where thou art a living and continual sacrifice, and in union with that bloody holocaust thou didst present to thy eternal Father on Mount Calvary from the Cross.

Sweet Jesus, give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken, of ever loving and adoring thee after a proper manner in the sacrament of love, the Eucharist ; thus to repair, by a true conversion of heart, and a becoming zeal for thy glory, our past negligence and infidelity. — Be thou, O adorable Heart ! who knowest the clay of which we are formed ; be thou our mediator with thy heavenly Father ; whom we have so grievously offended ; strengthen our weakness, confirm our resolution ; and, with thy charity, humility, meekness, and patience, cover the multitude of our iniquities. Be thou our support, our refuge, and our strength, that nothing henceforth in life or death may separate us from thee. Amen.

INDULGENCES.

AN Indulgence is a releasing of temporal punishment due to such sins as are already forgiven by the sacrament of penance.

An indulgence for the dead remits the pains in purgatory, not by way of absolution, or jurisdiction, but only by way of prayer or suffrage accepted by God.

To gain an indulgence, the person must be in the state of grace, and perform the particulars required for the obtaining of the indulgence whilst actually in that state.

A plenary indulgence, duly obtained, is a full and entire remission of all the temporal punishment due to sin.

A particular indulgence, is a remission of a part of the temporal punishment due to sin.

Though, by the sacrament of penance duly received, the contrite sinner is reinstated in the favour and friendship of God, and consequently, the guilt of eternal damnation cancelled and blotted out: yet from hence it no way follows, that all the punishment due for our sins is always remitted. Faith teaches us the contrary; and the Church, under the direction of the Holy Ghost, ever imposes some temporal punishment, which we call satisfaction, on the persons receiving this sacrament, even in time of its greatest indulgences and jubilees.

The primitive church was more remarkable in the severity used on these occasions; not that there was any doubt either of the true or sufficient dispositions of the penitent, or of the virtue or efficacy of the absolution,

but a satisfaction, or penal austerity, sometimes even of seven, ten, or more years; often of ten, twenty, or forty days, was enjoined.

The Church, as an indulgent mother, ever compassionating the weakness of her children, and finding herself in the superabundant merits of her spouse, Jesus Christ, possessed of an infinite treasure, dispenses these her riches, by indulgences and jubilees to the faithful, in proportion to their wants, and the solemnity of the occasion. She moreover points out to each one, by means of the particular injunctions prescribed in her grant of these blessings, how, and in what manner, we may apply these treasures to our own advantage, and by them pay the whole, or part of the debt we have contracted by our transgressions. So that an indulgence of ten years, forty days, and the like, is, in our regard, by acquitting ourselves of what is mentioned and required by and in the grant, (as the saying of so many *Paters* and *Aves*, giving such and such alms, &c.) equivalent and equal to the atonement and satisfaction we should or might make to the divine justice, by the performance of a ten years' austerity, or a forty days' penance. &c., enjoined by the ancient canons, now mitigated in this manner.

OF A JUBILEE.

A JUBILEE is a solemn plenary indulgence, accompanied with certain privileges, relating to censures and dispensations, granted to the inferior pastors of the church by the superior Pontiff, and specified in his bulls or orders,

directed to them for that purpose. It is granted every twenty-fifth year, as also upon other extraordinary occasions ; to such as being truly penitent, shall worthily receive the blessed sacrament, and perform the other conditions of *fasting*, *alms*, and *prayers*, usually prescribed at such times.

A Prayer for the whole state of Christ's Church upon earth, and all the intentions of the Indulgences.

O ETERNAL Father of our Lord Jesus Christ ; Creator of all things visible and invisible ; source of all good ! infinitely gracious, bountiful, and good to us ; behold I, thy poor servant, the work of thy hands, redeemed by the blood of thy only Son, come to present myself as an humble petitioner before the throne of thy mercy. I prostrate myself here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting the holy Catholic Church throughout the whole world. O Eternal King ! who hast sent thy only Son down from thy throne above, into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom ; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts, sanctify it in all truth ; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastors and all its other prelates ; enlighten them all with heavenly wisdom, and make them all men, according to thine own heart.

Give thy grace and blessing to all thy clergy, and send amongst them that heavenly fire which thy Son came to *cast on the earth*, and which he so earnestly desired should *be enkindled*. Assist and protect all apostolical missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all christian princes; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates and men in power; that they may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world; and give thy blessing to thine inheritance; remember thy congregation, which thou hast possessed from the beginning; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also, to all poor infidels who sit in darkness and in the shadow of death; to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour; to all Pagans, Mahometans and Jews. Re-

member, O Lord! that all those poor souls are made after thy own image and likeness, and redeemed by the blood of thy Son: O let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send amongst them zealous preachers and apostolic labourers, endued with the like graces and gifts as the apostles were, and bless them with the like success for the glory of thy name; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion upon all those deluded souls, who, under the name of christians, have gone astray from the paths of truth and unity, and from the one fold of the one shepherd, thy only Son, Jesus Christ, into the by-paths of error and schism. O, bring them back to thee and to thy church. Dispel their darkness by thy heavenly light; take off the veil from before their eyes, with which the common enemy has blindfolded them; let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile heart. Give them a strong desire of finding out the truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died? Why should

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Satan any longer possess these souls which by their baptism were dedicated to thee, to be thy eternal temple?

O Father of Light, and God of all Truth : purge the whole world from all errors, abuses, corruptions and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition ; charity over hatred, envy, and malice ; purity and temperance over lust and excess ; meekness over passion ; and disinterestedness and poverty of spirit over covetousness and the love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout the whole universe.

Grant to us thy peace, O Lord, in the days of our mortality ; even that peace which thy Son bequeathed as a legacy to his disciples ; a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within ourselves. Grant that all Christian Princes may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed ; of the devastation and ruin of so many territories ; of the innumerable sacrileges and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare ; teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend is actually hanging

over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit; and discharge them from all their bonds. Preserve all Christendom, and in particular, this nation, from all the evils that threaten impenitent sinners; such as plagues, famines, earthquakes, fires, inundations; mortality of cattle; sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under affliction, sickness, or violence of pain; support all that are under temptation! reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors; to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to all the faithful departed, and bring us all to everlasting life. Through Jesus Christ thy Son. Amen.

FIFTEEN MEDITATIONS

On the Passion of our Saviour Jesus Christ.

1. O GOOD and gracious Jesus, who, being most high in the glory of thy Father, and equal to his divine essence,

didst vouchsafe of thy infinite charity, to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and to heal the diseased: in thy whole life to suffer continual afflictions and persecutions, and at length voluntarily suffer death upon the cross; and all this for me, and such wretched creatures as myself.

2. O Good and gracious Jesus! who, having eaten the paschal lamb with thy dearly beloved disciples, didst arise from supper, gird thyself with a towel, pour water into a bason, and on bended knees, didst humbly wash the feet of thy disciples, and wipe them with thy own hands.

3. O Good and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink: no wit can teach, nor understanding penetrate, the bottomless depth of this thy charity.

4. O Good and gracious Lord!

who, entering into the garden of Olives, began to fear and to be heavy ; where-upon thou saidst to thy disciples, *My soul is sorrowful, even unto death ;* and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, *If it be possible, let this chalice pass from me :* and yet with perfect submission, wholly resignedst thyself to him, saying : *Father, not my will, but thine be done :* and at length through most painful agony, thy afflicted and fainting body sweated drops of blood.

5. O GOOD and gracious Jesus ! who, inflamed with an ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee ; and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where with admirable meekness thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. O GOOD and gracious Jesus ! who wast led fast-bound like a notorious malefactor, from Annas to the house of Caiphas the high priest, where

the Jews most unjustly-accused thee, and with barbarous insolence spat upon thy meek and amiable face ; buffetting thy cheeks and blindfolding thine eyes, scornfully mocking and maliciously affronting thee with injuries all that night.

7. O Good and gracious Jesus ! who in the morning was brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stood before him in the judgment-hall ; and when thou wast falsely calumniated by the Jews, and many insults and provocations given thee, meekly heldest thy peace, and patiently sufferedst their unjust proceedings.

8. O Good and gracious Jesus ! who wast sent from Pilate to Herod ; he, out of vain curiosity, coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing in their perverseness against thee ; but to all these thy meekness replied not a word ; wherefore Herod and all his court despised thee, and putting on thee a white garment, in scorn and derision, sent thee thus back again to Pilate. O, unspeakable humility and obedience to

the will of thine enemies ! thou wentest forth and returnedst again, and wast led up and down from place to place without gainsaying, but suffering them to do whatever they would.

9. O Good and gracious Jesus ! who in the judgment-hall wast stripped naked, and without any compassion most cruelly scourged. There was thy blessed, virginal, and tender flesh cut with whips and torn with stripes, altogether mangled and deformed, and made black and blue with wounds ; so that the streams of thy most precious blood ran down on every side upon the earth.

10. O Good and gracious Jesus ! after this sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and plating a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down and covered thy face and neck ; they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee ; saying, *Hail ! King of the Jews !* then took

they the reed out of thy hand, and with it struck thy sacred head, and again spat on thy sacred face,

11. O Good and gracious Jesus! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns, and purple garment; Pilate showing thee to the people, and saying, *behold the Man*; but they cried out with a loud voice and insatiable malice, *Crucify him, crucify him.*

12. O Good and gracious Jesus! thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying thy heavy cross upon thy sore and bloody shoulders: thus didst thou humbly bear thy own cross, whose weight pained thee excessively: and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief there given thee.

13. O Good and gracious Jesus! being come to Mount Calvary, thou wast again stripped naked, when thy wounds were renewed by the violent pulling off thy clothes. What bitter pains didst thou suffer when thou wast fastened to the cross with rough nails,

and the joints of thy limbs stretched as on a rack ! O, with what love and sweetness of charity didst thou suffer thy hands and feet to be bored through, whence, as from a fountain, thy precious blood gushed out.

14. O Good and gracious Jesus ! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, prayedst to thy Father to forgive them ; and even when their fury was at the highest, didst exercise the greatest bounty, promising paradise to the repentant thief, and bequeathing thy dearly beloved mother, (who pierced with sorrow, stood by the cross,) to thy beloved disciple John, and in him to us all, to be our mother ; and after thou hadst suffered for three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink ; which, when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. O Good and gracious Jesus ! O good Shepherd ! thus thou bestowest thy life for thy sheep, and even after death still thou wouldst suffer for us, the sacred side of thy dead body

being opened with a spear, out of which flowed water and blood. Thus, at last ended all thy sufferings; and thy enemies having slaked their thirst for thy blood, and being gone away, thy disciples came, and took thy immaculate body down from the cross; reposed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence, and love, wrapped it up in linen, and laid it in a sepulchre.

THE PRAYER.

O MILD and innocent Lamb of God, thus heartily thou didst love me, these things thou didst for me, these pains most patiently and lovingly thou sufferedst for me. What shall I render unto thee? I adore and glorify thee, I praise thee and give thee thanks, with all the powers of my soul, Jesus, Son of the living God, King of Kings, and Lord of Lords. Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me for thy goodness' sake; forgive me all my sins, destroy and mortify in me

whatever displeaseth thee. Make me one according to thy heart, and grant that to the utmost of my power I may most diligently imitate thy holy life. O blessed Father of heaven! behold I offer the most holy incarnation, life, and passion of thy dearly beloved Son Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, for the merits of thy only begotten Son; to the living, mercy and grace, and to the souls departed rest and life everlasting. Amen.

AN UNIVERSAL PRAYER

For all things necessary to Salvation.

O MY God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning; I aspire after thee as my last end. I give thee thanks as my constant bene-

factor. I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think only of thee, speak only of thee; willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in a manner that thou wilt.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affections for thy goodness, a hatred of my faults, a love of my neighbour, and a contempt of the world.

Let me always remember to be submissive to my superiors, condescend-

ing to inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotions.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature, correspond with thy grace, keep my commandments, and work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, fear thy judgments, escape hell, and in the end obtain heaven: through Jesus Christ. Amen.

INSTRUCTIONS AND DEVOTIONS

For the Sick.

1. If attacked by any serious illness, let it be your first care to send for your spiritual director, and settle the state of your soul; which is much better done at the beginning than afterwards, when the violence of the disorder, or the quality of the remedies, may render you incapable of performing so great a work. Sickness is frequently the punishment of sin, and therefore a sincere repentance and confession is often a more effectual means of recovery than any other.

2. If your will be not already made, as in prudence it ought, let this also be done in the beginning of your sickness, that so, having settled your *temporal concerns*, you may apply your soul without disturbance to your *spiritual ones*.

3. Engage your best friends to give you timely notice whether your distemper be dangerous, and not flatter you with hopes of life, when there are little or no grounds for hope. Make the best possible means of that time, which perhaps is to be your last. Ad-

mit but of few visits, nor of any other discourse but such as may be for the benefit of your soul.

4. Be careful also to discharge your debts, and all other obligations incumbent on you, at the beginning of your sickness. Forgive those who have any ways injured you, and ask pardon of those whom you have injured.

5. Receive your sickness as coming from the hands of God, with a perfect resignation to his holy will, and as a just punishment of your offences.— Frequently offer yourself up to him, and beg that he will grant you patience, sanctify your sufferings, and accept of them in union with those of Jesus Christ your Saviour, in satisfaction for the punishment due to your sins.

6. Procure some friend to read to you such prayers as are most affecting and proper for you condition ; such as the Penitential Psalms, the Litanies, Acts of the love of God, of patience, resignation, &c.

7. Place a crucifix, or figure of Christ crucified, always before your eyes, in order to think often upon his passion ; hide yourself in spirit in his

wounds, and embrace his feet with the utmost affection of your soul.

8. Endeavour as much as possible to acquire a penitential spirit during your sickness; call often on God for mercy, and make frequent acts of contrition for your sins. St. Augustin used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

A Daily Prayer in time of Sickness.

LORD Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: *thy will be done on earth as it is in heaven.* May this sickness be to the honour of thy holy name, and to the good of my soul. For this end, I here offer myself with an entire submission to thy appointments, to suffer whatever thou pleasest, as long and in whatever manner thou pleasest. For I thy creature, O Lord, have most ungratefully offended thee; and as my sins have long since cried aloud to heaven for justice, how can I now

complain of thy chastisements? No, my God, thou art just in all thy ways ; I have truly deserved thy punishment ; and therefore can have no reason to complain of thee, but rather of my own wickedness.

Rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath : but have compassion on my weakness. Thou knowest my frailty, and that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, nor punish me according to my iniquities, but according to the multitude of thy tender mercies have compassion on me. May thy justice, O Lord, be tempered with mercy ; and let thy heavenly grace come to my assistance to support me under this illness. Enable me with strength from above, to bear all the uneasiness, pains, and difficulties of my sickness, with christian patience, and accept them with cheerfulness, in just punishment of my offences. Preserve me from all temptations, and be thou to me a tower of strength against the assaults of the enemy, that in this illness I may no ways offend thee. And should it be my last, I beg of thee so to direct me

by thy grace, that I may neither neglect nor be deprived of those helps which thou hast, in thy mercy, ordained for the safe conduct of my soul in its passage to eternity; that being perfectly cleansed from my sins, I may believe in thee, hope in thee, love thee above all things; and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. Amen.

*Acts of the most necessary Virtues, to be made
in time of Sickness.*

LORD, I accept this sickness from thy hands, and resign myself entirely to thy blessed will, whether it be for life or death. Not my will, but thine be done; thy will be done on earth as it is in heaven.

I offer up to thee, O Lord, all that I now suffer, or may hereafter suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God, and my all, as my first beginning, and last end; and bowing down all the powers of my soul in thy presence, desire to pay thee the best homage I am able.

I desire to praise thee, O Lord,

without ceasing, in sickness as well as in health ; and to join my heart and voice with the whole Church in heaven and on earth, in blessing thee for ever.

I give thee thanks from the bottom of my heart, for all the mercies and blessings bestowed upon me and thy whole Church, through Jesus Christ thy Son ; and, above all, for his having loved me from all eternity, and redeemed me with his precious blood. O let not that blood be shed for me in vain !

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches : thou art the sovereign truth, who neither canst deceive nor be deceived ; and thou hast promised the spirit of truth to guide thy Church into all truth. *I believe in God, the Father Almighty, &c.* In this faith I resolve, through thy grace, both to live and die : O Lord, strengthen and increase my faith.

O my God, all my hopes are centred in thee, from whom I hope for mercy, grace, and salvation, through the passion and death of my blessed Redeemer. In thee, O Lord, have I put my trust : O let me never be confounded.

O sweet Jesus, receive me into thy arms in this day of my distress ; hide me within thy wounds ; bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above all things ; at least I desire so to love thee. O come now, and take full possession of my soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with Christ.

When, O Lord, will thy kingdom come ? When wilt thou perfectly reign in all hearts ? When shall sin be no more ?

I desire to embrace every neighbour in the arms of perfect charity, for the love of thee. I forgive, from my heart, all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy great mercy ; and according to the multitude of thy tender mercies, blot out my iniquities.

O, who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail all my sins !

O, that I had never offended so good a God ! O, that I had never sinned ! Happy those souls that have preserved their baptismal innocence.

Lord, be merciful to me a sinner ; sweet Jesus, Son of the living God, have mercy on me.

I recommend my soul to God, my Creator, who made me out of nothing ; to Jesus Christ, my Saviour, who redeemed me with his blood ; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works ; and abhor all his suggestions and temptations. Suffer not this mortal enemy of my soul, O Lord, to have any dominion over me, either now, or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O holy Mary, mother of God, pray for me a poor sinner, now and at the hour of death. O, all ye blessed angels and saints of God, pray for me a poor sinner.

[It may also be proper to read some part of the *Meditations on the Passion of Christ*,

the *Misere*, or other penitential psalms, devout acts of contrition, &c. ; but not too much at a time, lest it might fatigue the sick person.]

A Daily Preparation for Death.

1. MY heart is ready, O God, my heart is ready ; not my will but thine be done. I resign myself entirely to thee, O Lord, to receive death at the time and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all the sins I have committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches ; and by thy grace I will die in this belief.

4. I hope to possess eternal life, through thy infinite mercy, and the merits of my Saviour Jesus Christ.

5. O my God, my sovereign good, I desire to love thee above all things, and to despise this miserable world. I desire to love my neighbour as myself, for the love of thee, and from my heart to forgive all injuries.

6. O my divine Jesus, how great is my desire to receive thy sacred body !

O, come now into my soul, at least by a spiritual communion! O, grant that I may worthily receive thee before my death! I desire to unite my communion to all the worthy communions which shall be made in thy holy church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host; my angel guardian, and blessed patrons, intercede for me, and assist me in this my last and dreadful passage.

9. O my God, I renounce all temptations of the enemy, and in general, whatsoever may displease thee. I adore and accept thy divine appointments with regard to my soul, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Redeemer, be to me a Saviour. Save me, O my

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God, hiding myself with an humble confidence in thy wounds. I deliver my soul into thy divine hands ; receive it into the bosom of thy divine mercy. Amen.

LITANY FOR A HAPPY DEATH.

O LORD Jesus, God of goodness, and Father of mercies, I approach to thee with a contrite and humble heart ; to thee I recommend the last hour of my life, and the decision of my eternal doom : *Merciful Jesus, have mercy on me.*

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end, *Merciful Jesus, &c.*

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee, my last and only support, *Merciful Jesus, &c.*

When my face, pale and livid, shall inspire the beholders with pity and dismay ; when my hair, bathed in the sweat of death, and stiffening on my head, shall forbode my approaching end, *Merciful Jesus, &c.*

When my ears, soon to be for ever shut to the discourse of men, shall be

open to the irrevocable decree which is to cut me off from the living, *Merciful Jesus, &c.*

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish ; when my soul, affrighted with the sight of my iniquities and the terrors of thy judgments, shall have to fight against the Angel of Darkness, who will endeavour to conceal thy mercies from my eyes, and to plunge me into despair, *Merciful Jesus, &c.*

When my poor heart, yielding to the pressure, and exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death, *Merciful Jesus, &c.*

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins ; grant that I may expire the victim of penance, and in that dreadful moment, *Merciful Jesus, &c.*

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf, *Merciful Jesus, &c.*

When I shall have lost the use of my senses ; when the world shall have

vanished from my sight ; when my agonizing soul shall feel the sorrows of death, *Merciful Jesus, &c.*

When my last sighs shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire, *Merciful Jesus, &c.*

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as a homage which I willingly pay to thy divine Majesty, and in that last moment of my mortal life, *Merciful Jesus, &c.*

When at length my soul, admitted to thy presence, shall first behold the splendour of thy Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises ; and in that moment, when eternity shall begin to me, *Merciful Jesus, &c.*

LET US PRAY.

O God, who has doomed all men to die, but hast concealed from all the hour of their death ; grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good

conscience, and in the embraces of thy love : through Christ our Lord. Amen.

Litany for the Sick,

AND

PREPARATION FOR DEATH.

LORD, have mercy on him (her or me.)

Christ, have mercy on him (her or me.)

Lord, have mercy on him (her or me.)

O God the Father, Creator of the world,

Have mercy on him (her or me.)

O God the Son, Redeemer of the world,

Have mercy, &c.

O God the Holy Ghost, Perfecter of elect, *Have mercy, &c.*

O blessed Trinity, three Persons and one God, *Have mercy, &c.*

Holy Mother of God,

All ye holy angels and archangels,

All ye blessed company of the just,

All ye holy patriarchs and prophets,

All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy martyrs,

All ye holy bishops and confessors,

All ye holy virgins and widows,

Pray for, &c.

All ye holy saints of God, *make intercession for him (her or me.)*

Have mercy, O Lord, and spare, &c.

Have mercy, O Lord, and hear, &c.

From all his (her or my) sins and offences, and the punishment due to them,

From all temptations, and the snares of the Devil,

From all impatience, and repining at thy just chastisements,

From dejection of spirit, and diffidence in thy mercies,

From all undue fears of death, and all immoderate desires of life,

From distraction of mind, and neglect of preparation for eternity,

By thy cross and passion,

By thy death and burial,

By thy glorious resurrection and ascension,

By the grace of the Holy Ghost, the Comforter, *Deliver him (her or me.)*

In the hour of death, and in the day of judgment, *Deliver me, &c.*

We sinners, *beseech thee, hear us.*

That it would please thee to comfort [*him, her, or me*] in [] sorrows and enable [] to look beyond death,

Deliver him (her or me.)

to the blessed state it leads to, *we beseech thee, hear us.*

That it would please thee to remind [] of all thy mercies, and by them encourage [] to a sure confidence in thee, *we beseech thee, hear us.*

That thou wouldst vouchsafe [] the grace to order all [] temporal affairs with prudence, justice, and charity; and with a free and quiet mind wholly to attend to dispose [] self for heaven, *we beseech, &c.*

That thou wouldst sanctify this thy fatherly correction of [], that the sense of [] weakness may add strength to [] faith and seriousness to [] repentance, *we beseech thee, &c.*

That thou wouldst vouchsafe [] the grace to confess sincerely, to repent of all [] sins, and grant [] perfect remission and forgiveness of them, *we beseech, thee, &c.*

That thou wouldst vouchsafe [] the grace heartily to forgive all those that have offended [], and to satisfy, to the utmost of [] power, whoever hath suffered the least prejudice by [], *we beseech thee, &c.*

That being thus reconciled to thee, and to all the world, [] may, with-

assured hope and steadfast faith, receive the sacrament of thy blessed body; and may the strength of that heavenly food, cheer [] fainting spirits, and carry [] on with joy in thy favour to the end, *we beseech, &c.*

That a patient submission under the pains of [] sickness may expiate the punishment due to [] sins, diminish [] love of this world, and increase [] desire of the next, *we beseech, &c.*

That whatever thy providence hath ordained, concerning [], [], may readily acquiesce, and both in life and death be always thine, *we beseech, &c.*

Son of God, *we beseech, &c.*

Lamb of God, who takest away the sins of the world, *Spare us, &c.*

Lamb of God, who takest away the sins of the world, *Hear us, &c.*

Lamb of God, who takest away the sins of the world, *Have mercy, &c.*

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father, &c.

O Lord, hear my prayer.

And let my cry come unto thee.

LET US PRAY.

ALMIGHTY and eternal God, in whose hands are life and death ; whose infinite wisdom disposes all things advantageously for them who love thee ; behold thy servant, whom thou hast cast upon a bed of sickness ; comfort, we beseech thee [*his or her*] afflicted spirit, increase [] faith, strengthen [] hope, and perfect [] charity ; sanctify for [] all [] sufferings ; and, if thy mercy shall restore [] to [] health, may [] carefully correct the errors of [] past life. If it please thee to call [] out of this world, grant that [] may safely pass through the shades of death, transported by thy holy angels into the mansions of bliss, where no fear shall trouble [], no pain afflict [], nor grief disturb the quiet of [] mind ; but pure delight, unspeakable joys, and perfect security shall be for ever confirmed to [] : through Christ our Lord. Amen.

A Prayer before receiving the Viaticum, or the Holy Communion.

O DEAR Jesus, I adore thee with all my heart ; I give thee thanks for that infinite love which thou showedst to poor sinners in dying for them on the

cross, and for thy unspeakable goodness, displayed in this heavenly banquet. Hither thou art now pleased to invite me ; but how can I approach ! I, who have so ungratefully offended thee, and who have lived so unworthy of my profession.

I acknowledge, O God, that I am a sinner, a poor miserable sinner, Thou alone art my hope ; to thee I raise my eyes, who art rich in mercy, who art my advocate and most powerful mediator. I commit my cause into thy hands. Help me now in my distress ; let thy precious blood, the infinite treasure of thy merits, supply all my deficiencies, while I partake of this sacred food. Thou knowest my weakness ; thou knowest my unworthiness ; thou seest how unfit I am, through the multitude and enormity of my sins to appear before thy judgment-seat, I tremble at that dreadful hour, when my manifold transgressions shall be laid before me. What shall I do then, O keeper of men ! What must become of me, if my iniquities are to decide my eternal destiny ? O Jesus, let me not go alone into that place of terror ; come thou into my soul ; accompany

it to the tribunal of God ; there let all thy mercies plead for me, though I have nothing to trust to in myself, yet upon thy infinite goodness I have every reason to rely. Let us, then, my soul, confidently recur to the mercies of our Lord ; there let us shelter ourselves in the virtue of his blessed wounds ; there, though our sins cry aloud for justice, his precious blood still cries louder for mercy. It is on this mercy I depend ; in this I hope, and in this hope I desire to die. Come, dear Jesus, now into my soul, and possess it for ever.

Thou art my Lord and my God ; behold I am thy servant : give me understanding, and strengthen me, that I may ever conform to thy holy will.

Thou art the Lamb of God, the spotless Lamb, who takest away the sins of the world. Take from me all that is sinful, and give me that which is pleasing in thy sight.

Thou art my love and my joy, my God and my all ; thou art my portion and inheritance ; it is thou who will restore my inheritance to me.

Let the powerful force of thy love affect all my faculties ; let it entirely

change my heart, that for love of thee I may die to the world, who for love of me wast pleased to die on the cross.

Into thy hands I commit and surrender my spirit and remainder of my life, and my whole being, whilst I am in possession of it, and have the power of making the offer and sacrifice.

An Act of Thanksgiving, after having received the Holy Communion, or Viaticum.

GLORY and thanksgiving be to thee, O Lord, who in thy sweetness hast been pleased to visit and refresh my poor soul. Now let thy servant depart in peace, according to thy word.

Now thou art come to me, I will not let thee go; now I willingly bid farewell to the world, and with joy I go to thee, my God.

Nothing more, O dear Jesus, nothing more shall separate me from thee. Now I am united to thee: in thee I will live, in thee I will die, and in thee I hope to abide for ever. Now, life seems uneasy to me; I desire to be dissolved, and be with Christ: for Christ is my life, and to die will be my gain.

Now I will fear no evils, though I

walk in the shadow of death, because thou art with me, O Lord. As the hart pants after the fountains of water, so does my soul after thee, my soul thirsts after the fountain of living water; O, when shall I come, and appear before the face of my God?

Give me thy blessing, O Jesus, and establish my soul in everlasting peace; such peace as only thou canst give; such peace as it may not be in the power of my enemy to destroy.

O, that I were happily united to thee for ever: that I were wholly swallowed up and buried in thee, that my soul were at rest in thy happiness, and in the enjoyment of thee, my God, for ever.

What have I more to do with the world? And in heaven, what have I to desire but thee, my God?

Into thy hands I commend my spirit; receive me, sweet Jesus! in thee may I rest, and in thy happiness rejoice without end. Amen.

A Prayer before Extreme Unction.

LORD Jesus Christ, who in thy great mercy hast provided powerful resources for all our necessities, grant me grace to have recourse to them with

such dispositions, that my soul may partake of all those great advantages and salutary effects which thou hast appointed in their institution. Thou hast instituted the sacrament of Extreme Unction, for the benefit of the sick, who in their extremity stand more particularly in need of grace and consolation. I now desire to receive this heavenly medicine, for the ends for which it has been instituted. Grant, I beseech thee, that this holy Unction may produce in me all its happy fruits, by healing my soul, by fortifying me against all temptations, by supporting me in the hour of anguish and distress, and by preparing me for a happy passage, or for whatever may be thy holy will. If thou foreseest that my health will be conducive to thy greater glory, and expedient for my eternal salvation, let this be the means to restore it. I absolutely submit to thy will ; I wish not so much to live as to serve thee. Dispose of me as thou knowest best ; all I desire is the accomplishment of thy will ; give me health or sickness, life or death ; give me whatever thou pleasest ; not my will but thine be done ; it is a greater happiness to ful-

fil thy will, than to enjoy ten thousand lives. How happy should I be, if the destruction of my body could repair the injuries I have offered to thy divine Majesty! My eyes, alas! have seen vanities; my ears have been open to detraction, to profane and unprofitable discourses; my tongue has many ways offended, both in speaking and tasting; my hands have contributed to many follies; my feet have often gone astray in the paths of vanity and sin. By this holy anointing, and by the prayers of the church, pardon me, O Jesus, all the sins which I have committed by my senses. Let those avenues, through which sin has made its way into my soul, be now shut to the world. Let my eyes be open to thee alone. Let my ears be attentive to thy commandments. Let my tongue be solely employed in soliciting for mercy. Let my prayers ascend like incense in thy sight. Let my hands be lifted up to heaven for pardon. Let my feet walk in thy ways, and let my heart be the living temple of the Holy Ghost. Into thy hands, O dear Jesus, I commend my spirit. In thee I will live, in thee I will die, in thee I

will abide, and in thee I hope to possess eternal rest for ever and ever. Amen.

A Prayer after Extreme Unction.

O MY God, thou hast created, redeemed, and sanctified me ; thou hast preserved me in many dangers, both of soul and body. Thou hast nourished me with the adorable sacrament of thy body and blood, and granted me to receive the rights of thy church, preferable to so many others who were carried off by a sudden death ; without having been favoured with those succours which thou hast bestowed upon me, a most ungrateful sinner. For these, and all other blessings, I offer thee innumerable thanks ; to thee I resign my heart ; receive it for a holocaust. I do not desire to be freed from my pains ; thou knowest what is best for me ; take from me all murmuring ! give me patience to suffer whatever thou pleasest. If it be thy divine pleasure to inflict on my weak body, greater punishments than I now suffer, my heart is ready, O Lord, my heart is ready to accept them, and to suffer in whatever manner and measure shall be most conformable to thy will. This one grace I most earnestly beg

of thee, my God ; that I may die the death of thy elect, and be admitted, after the sufferings and tribulations of this transitory life, into the kingdom of thy glory, there to see and enjoy thee, in the company of the blessed, for all eternity. Amen.

THE

LITANY FOR A SOUL DEPARTING.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary,

All ye holy angels and archangels,

Holy Abel,

All ye choirs of the just,

Holy Abraham,

St. John the Baptist,

St. Joseph,

All ye patriarchs and prophets,

SS. Peter and Paul,

SS. Andrew and John,

All ye holy apostles & evangelists,

All ye holy disciples of the Lord,

All ye holy innocents,

SS. Stephen and Lawrence,

All ye holy martyrs,

SS. Sylvester and Gregory,

St. Augustin,

Pray for him, (her.)

All ye holy bishops and confessors }
 SS. Benedict and Francis, } Pray for, &c.
 All ye holy monks and hermits, }
 SS. Mary Magdalen and Lucy, }
 All ye holy virgins and widows, }
 All ye saints of God, *Make interces-*
sion for him (her.)

Be merciful, *Spare him (her,) O Lord.*

Be merciful, and }
 From thy anger, } Deliver him, (her).
 From the danger of death, }
 From an ill end, }
 From the pains of hell, }
 From all evil, }
 From the power of the devil, }
 By thy nativity, }
 By thy cross and passion, }
 By thy death and burial, }
 By thy glorious resurrection, *Deliver*
him (her), O Lord. [ver, &c.]

By thy admirable ascension, *Deliver*
 By the grace of the Holy Ghost, the
 comforter, *Deliver, &c.*

In the day of judgment, *Deliver, &c.*

We sinners, *beseech thee to hear us.*

That thou spare him (her,) *We beseech*
thee to hear us.

Lord, have mercy on us. Christ, have
 mercy on us. Lord, have mercy
 on us.

LET US PRAY.

DEPART, Christian soul, out of this world, in the name of God the Father Almighty, who created thee ; in the name of Jesus Christ, Son of the living God, who suffered for thee ; in the name of the Holy Ghost, who sanctified thee ; in the name of the angels, archangels, thrones, and dominations, cherubim and seraphim ; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and all the saints of God. Let thy place be this day in peace, and thy abode in holy Sion : through Christ our Lord. Amen.

God of mercy, God of goodness ; O God, who, according to the multitude of thy tender mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant N. and grant him (*her*) a full discharge from all his (*her*) sins, who most earnestly begs it of thee. Remove, O merciful Father, whatever is corrupt in him (*her*) through human frailty, or by the snares of the enemy ; make him (*her*) a true member of the church, and let him (*her*) partake of the fruit of thy redemption. Have compassion, Lord, on his (*her*) tears, and admit him (*her*) to the sacrament of thy reconciliation : who has no hope but in thee : through, &c.

I recommend thee, dear brother (*sister*), to Almighty God, and leave thee to his mercy, whose creature thou art ; that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee

out of the earth. Let, therefore, the splendid company of angels meet thy soul at its departure ; let the court of the apostles receive thee ; let the triumphant army of glorious martyrs conduct thee ; let the crowds of joyful confessors encompass thee ; let the choir of blessed virgins go before thee ; and let a happy rest be thy portion in the company of the patriarchs : let Christ Jesus appear to thee with a mild and cheerful countenance, and give thee place among those who are to be in his presence for ever. Mayest thou be a stranger to all that which is punished with darkness, chastised with flames, and condemned to torments. Let the wicked enemy, with all his evil spirits, depart from thee. May he tremble at thy approach in the company of angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate him fly before his face. Let them vanish like smoke, and as wax before the fire : so let sinners perish in the sight of God : but for the just let them rejoice, and be happy in his presence. May all the ministers of hell be filled with confusion and shame ; and let no evil spirit dare to stop thee in thy way. Christ Jesus be thy deliverer, who was crucified for thee. Christ Jesus deliver thee from death, who vouchsafed to die for thee. Christ Jesus, Son of the living God, place thee, in his garden of paradise ; and may he, the true Shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand in the inheritance of his elect. We pray it may be thy happy lot to behold thy Redeemer face to face, to be

ever in his presence, and in the vision of that truth which is the joy of the blessed : and thus placed among those happy spirits, mayest thou be ever filled with heavenly sweetness. Amen.

Receive thy servant, O Lord, into the place of salvation, which he (*she*) hopes from thy mercy. R. Amen.

Deliver, O Lord, the soul of thy servant from all dangers of hell, from all pain and tribulation. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by his father. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom, and the flames of fire. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lion's den. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the

fiery furnace, and from the hands of an unmerciful king. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from her false accusers. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliath. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison. R. Amen.

And as thou deliveredst that blessed virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. R. Amen.

LET US PRAY.

WE commend to thee, O Lord, the soul of this thy servant, and beseech thee, Jesus Christ, Redeemer of the world; that as in mercy to him (*her*) thou becamest man, so now thou wouldst vouchsafe to admit him (*her*) into the number of the blessed. Remember, O Lord, he (*she*) is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, none that can work thy wonders. Let his (*her*) soul find comfort in thy sight, and remember not his (*her*) former sins, nor any of those excesses which he (*she*) has fallen into, through the violence of passion and corruption. For although he (*she*) has sinned, he (*she*) hath retained a true faith in thee, Father, Son, and Holy Ghost; he (*she*) has had zeal for thy honour, and faithfully adored thee, his (*her*) God, and Creator of all things.

Remember not, O Lord, we beseech thee, the sins and ignorance of his (*her*) youth: but according to thy great mercy be mindful of him (*her*) in thy eternal glory. Let the heavens be open to him (*her*), and the angels rejoice with him (*her*.) Receive, O Lord, thy servant, into thy kingdom. Let the archangel, St. Michael, the chief of the heavenly host, conduct him, (*her*.) Let the holy angels of God meet him (*her*), and bring him (*her*) into the city of the heavenly Jerusalem. May blessed Peter, the apostle, to to whom were given the keys of the kingdom of heaven, receive him (*her*.) May holy Paul, the apostle, who was a vessel of election, help him (*her*.) May St. John the beloved disciple, to whom God revealed the secrets of heaven, intercede for him (*her*.) May all the holy apostles, to whom was given the power of binding and loosing, pray for him (*her*.) May all the blessed and chosen servants of God, who in this world have suffered torments for the name of Christ, and for him (*her*.) That being delivered from the body of corruption, he (*she*) may be admitted into the kingdom of heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

[If the dying person be in his senses, the following Acts may be made.]

An Act of Thanksgiving.

O MY God! you have created, redeemed, and sanctified me. You have preserved me in many dangers both of soul and body. You

have fed me with thy most blessed body and blood. You have shown immense patience in bearing with my repeated crimes, and often called me to repentance. For these and all other blessings bestowed upon me, a most ungrateful sinner, I offer thee innumerable thanks.

An Act of Resignation.

O MY God I cheerfully receive the certain summons of my death. It is a greater happiness to fulfil your will, than to enjoy ten thousand lives! O happy news of my departure; I shall soon hear the choirs of angels sing your immortal praises. Let slow death hasten on, that dying I may no more offend you, but live with you, and love you eternally.

An Act of Contrition.

I AM truly and heartily sorry for all my sins, not through the fear of hell, or hope of reward, but for the love of thee, my God and only God; and were I beginning as I am ending my life, I would not offend thee for a thousand worlds. O my God, do not despise a contrite and humble heart.

[If the sick party still continue in distress of agony, it would be proper for the assistants to read again the foregoing Litany and Prayers, as often as may be necessary.]

The Soul being now departed, the following Responsory is said:

R. COME to his (*her*) assistance all ye saints of God; meet him (*her*) all ye angels of the Lord: Receiving his (*her*) soul: Presenting it in the sight of the Most High.

V. May Christ, who called thee, receive

thee, and the angels conduct thee into the bosom of Abraham.

R. Receiving his (*her*) soul, and presenting it in the sight of the Most High.

V. Eternal rest grant him (*her*), O Lord.

R. And let perpetual light shine unto him (*her*.)

Presenting it in the sight of the Most High.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant him (*her*), O Lord.

R. And let perpetual light shine unto him (*her*.)

V. From the gates of hell.

R. Deliver his (*her*) soul, O Lord.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

LET US PRAY.

To thee, O Lord, we commend the soul of thy servant, N., that being dead to this world, he (*she*) may live to thee. And whatever sins he (*she*) has committed, through human frailty, we beseech thee, in thy goodness, mercifully to pardon: through Christ our Lord. R. Amen.

Then, for a Conclusion, may be added the following Prayer for the Assistants:

GRANT, O Lord, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him (*her*.) Give us grace to prepare for that last hour, by a good life, that we may not be surprised by a sudden death, but be ever

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watching when thou shalt call, that so with the spouse we may enter into eternal glory: through Jesus Christ our Lord. R. Amen.

THE LITANY FOR THE DEAD.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, receive our prayers.

Lord Jesus, grant our petitions.

O God the Father, Creator of the world,
have mercy on the souls of the faithful departed.

O God the Son, Redeemer of mankind,
deliver the souls of the faithful departed.

O God the Holy Ghost, perfecter of the elect,
accomplish the bliss of the faithful departed.

Blessed Virgin Mary, who, by the special privilege of grace, wast triumphantly assumed into the kingdom of thy Son, *pray for the souls of the faithful departed.*

Blessed angels, who, ordering aright the first act of your will, were fixed forthwith in unchangeable happiness, *pray, &c.*

Blessed patriarchs, who were filled with joy when the Desired of Nations put an end to your captivity, *pray, &c.*

Blessed prophets, who, after patiently awaiting the arrival of the Messiah, were at length consoled by a visit from him in person, *pray, &c.*

Blessed saints, who, at the glorious resurrection of our Saviour, were translated from Limbo to the visible presence of God, *pray, &c.*

Blessed apostles, who, at the last day, shall sit to judge the twelve tribes of Israel, *pray, &c.*

Blessed disciples of our Lord, who followed his steps in the narrow paths of perfection, *pray, &c.*

Blessed martyrs, who passed through the sea of your own blood, entering immediately into the land of promise, *pray, &c.*

Blessed confessors, who despised the vanity of the earth, and placed your affections on the joys of heaven, *pray, &c.*

Blessed virgins, who, with your lighted lamps, awaited the coming of the heavenly spouse, *pray, &c.*

O holy saints, who, being free from all irregular attachment to creatures, were perfectly fitted for an immediate union with your Creator, *pray, &c.*

Be merciful, O Lord, and pardon their sins. Be merciful, O Lord, and hear their prayers.

From the shades of death, where the light of thy countenance shineth not, *deliver them, O Lord.*

From the evils to which immortification in this world, must expose them in the other, *deliver, &c.*

From thy displeasure, provoked by negligence and ingratitude, *deliver, &c.*

From the pains of purgatory, so justly inflicted upon unexpiated sins, *deliver, &c.*

From the torments incomparably greater than the bitterest anguish of this life, *deliver, &c.*

By the multitude of thy mercies, ever compassionate to human frailties, *deliver, &c.*

By the virtue of thy cross, whereon thou reconcilest the world to thy Father, *deliver, &c.*

By thy victorious descent into hell, to break the chains of death, *deliver, &c.*

O

By thy glorious resurrection from the tomb, to open the kingdom of heaven, *deliver, &c.*

By thy triumphant ascension into heaven, to lead captivity captive, *deliver, &c.*

By thy dread coming to judge the world, *deliver, &c.*

We sinners, *beseech thee hear us.*

That it please thee to hasten the day, when thy faithful shall be delivered from the mansions of sorrow, *we beseech thee, &c.*

That it may please thee to shorten the time of their expiation, and to admit them speedily into thy heavenly sanctuary, *we beseech thee, &c.*

That it please thee, through the prayers and good works performed in thy church, to receive them into thy eternal tabernacles, *we beseech, &c.*

That it may please thee to accept, in atonement for their sins, the infinite value of thy unbloody sacrifice, *we beseech, &c.*

That the blessed view of Jesus may comfort them, and his unfading glory shine upon them, *we beseech, &c.*

That the whole triumphant church may soon celebrate their deliverance; and the choirs of angels sing new hymns of joy, on their never-ending happiness, *we beseech, &c.*

That we ourselves may share in their triumph, and unite with all the citizens of heaven in eternal alleluias, *we beseech, &c.*

Son of God, *we beseech thee to hear us.*

Lamb of God, who shall come with glory to judge the living and the dead, *give rest to the souls of the faithful departed.*

Lamb of God, at whose presence the heavens and the earth shall be moved, *give rest to the souls of the faithful departed.*

Lamb of God, in whose book of life the names of thy elect are inscribed, *give rest to the souls of the faithful departed.*

THE ANTIPHON.

DELIVERUS, O Lord, from eternal death, in that tremendous day, when the heavens shall be moved, and the earth: whilst thou shalt come to judge the world by fire. We tremble, and are sore afraid at the discussion which will take place, and at thy future wrath; when the heavens shall be moved, and the earth; whilst thou shalt come to judge the world by fire.

That day is a day of wrath, of calamity, and of misery; a great and a most bitter day, whilst thou shalt come to judge the world by fire.

Give them, O Lord, eternal rest: and let perpetual rest shine upon them. Amen.

LET US PRAY.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that by means of pious supplications, they may obtain the pardon which they have ever earnestly desired: who livest and reignest, &c. Amen.

A Prayer upon the day of a person's decease or burial.

O GOD, to whom it peculiarly belongeth to have mercy always, and to spare; we humbly beseech thee in behalf of the soul of thy servant, N., which thou hast this day called out of the world, that thou wouldst

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not deliver it into the hands of the enemy, nor be unmindful of it unto the end; but command it to be received by the holy angels, and conducted to Paradise, its true country: that as in thee it had faith and hope, it may not suffer the pains of hell, but be put in possession of never-ending felicity: through our Lord Jesus Christ.

Another.

O LORD, we commend unto thy infinite clemency, the souls of thy servants lately deceased; pardon them, we beseech thee, in the multitude of thy mercies, the sins which they have committed through human frailty, and grant them eternal life in thy kingdom of bliss. Amen.

THE THIRTY DAYS' PRAYER

To our blessed Redeemer, in honour of
his bitter Passion.

GLORY, honour, and praise be to our Lord Jesus Christ; may all the world adore thee; blessed be thy holy name, who for us sinners vouchsafedst to be born of an humble Virgin; and blessed be thy infinite goodness, who diedst upon the cross for our redemption.

O Jesus, Son of God, and Saviour of mankind, we beseech thee to have mercy on us, and so dispose our lives here by thy grace, that we may here-

after rejoice with thee for ever in thy heavenly kingdom. Amen.

O dear Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate, and distressed souls; behold thy poor servant humbly prostrate at the foot of thy holy cross, bewailing his misery, imploring thy mercy, and beseeching thee to take pity and compassion upon him in this his present and pressing affliction (infirmity, poverty, temptation, trouble, or whatever other spiritual or corporal necessity.)

Hear my prayer, O assured refuge of all afflicted wretches! behold my tears, consider my sorrows, and remedy my distresses; for finding myself encompassed with very grievous calamities, by reason of my great crimes, I know not whither to fly for succour, or to whom I may make my moan, but to thee, my meek and merciful Saviour; with a full hope and confidence that thou, O my loving Redeemer, wilt vouchsafe to lend the ears of thy ordinary pity and accustomed clemency to the humble petition of thy poor child; and by that sweetness which thy blessed soul perceived at

the time of thy alliance with our human nature ; when, resolving with the Father and the Holy Ghost, to unite thy divine person to mortal flesh for man's salvation ; thou didst send thy angel to the holy Virgin Mary with those happy tidings, and clothing thyself with our human nature, remainedst true God and true man for the space of nine months in her sacred womb.

By the anguish thou enduredst when the time of thy designed passion drawing nigh, thou prayedst to thy eternal Father, that if it might stand with his most divine providence, thou desiredst that that bitter chalice might pass away from thee ! yet concluding with a most perfect act of resignation : *Not my will, O heavenly Father, but thine, be done.*

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments, which thou, innocent Lamb ! patiently enduredst ; by the shackles which fettered thy limbs, the tears which flowed from thy eyes, the blood which trickled from thy whole body ; by the fears, sorrows, and sadness of thy heart ; by

the shame thou receivedst in being stripped of thy garment, to hang naked on the cross in the sight of thy sorrowful Mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed; by thy thirst quenched with vinegar and gall; by thy side opened with a spear, whence issued blood and water, to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced and fastened to the cross; by the recommendation of thy departing soul to thy heavenly Father, saying, *Into thy hands I commend my spirit*; by thy praying for thy enemies, saying, *O, Father, forgive them, for they know not what they do*; by thy giving up the ghost, when thou criedst out with a loud voice, *My God, my God, why hast thou forsaken me?* and then bowing down thy most blessed head, to impart the kiss of peace, saidst, *It is consummated.*

By the great mercy thou showedst towards the penitent thief, saying, *This day thou shalt be with me in*

Paradise ; by thy descent into Limbus, and the joy thou communicatedst to the just souls therein detained ; by the glory of thy triumphant resurrection, and the consoling apparition thou frequently didst make for forty days' space, to thy sacred Virgin Mother, to thy apostles, and thy other chosen friends and servants ; by thy admirable ascension, when, in the sight of thy Mother, and thy apostles, thou wast elevated into heaven ; by the miraculous coming down of the Holy Ghost in the form of fiery tongues, whereby thou replenishedst the hearts of thy disciples with thy love, and gavest them strength and courage to plant thy faith in the whole world ; by the dreadful day of general judgment, on which thou art to pass sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever else is near and dear to thee in heaven and on earth, take pity on me, O compassionate Redeemer ; hear my prayers, and grant me that for which I now most humbly and heartily petition thee.

[Mention here what you desire, or reflect mentally upon it.]

GIVE me, O gracious Saviour, spee-

dy and efficacious feelings of thy divine succour and comfort; who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of those who really fear and love thee, even to their own soul's desire and satisfaction: bestow on me, also, O my blessed Lord Jesus, a constant faith, a confident hope, a perfect charity, a cordial contrition, a sincere confession, a competent satisfaction, a diligent custody of myself from future failings, a heroic contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honour, a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me; thy holy sacraments to strengthen me; thyself, O dear Jesus, to comfort me; thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me, and my good angel, to conduct me to eternal rest, eternal life, and eternal happiness. Amen.

THE PSALTER OF JESUS.

[“There is no other name under heaven given to men, whereby we must be saved.” ACTS iv. 12.]

[There are three sorts of Psalters:—the first is David’s, which contains thrice fifty Psalms; the second, our blessed Lady’s, composed of thrice fifty Aves; the third is the Psalter of Jesus, containing fifteen petitions, before each whereof, that glorious name being ten times repeated, amounts also to thrice fifty; to which number it has been judged fit to reduce the formerly greater, because it is the just proportion of a Psalter; but especially to invite more easily an intention and reflection, upon each repetition of that sweet and edifying name, which in such a number was but too often lightly hurried over.]

It may be said, as the Rosary, either altogether, or in three separate parts, according to the person’s devotion and leisure; who is to begin with a devout bowing of the head, or genuflection, at the adorable name of Jesus.]

PART I.

At the the name of Jesus let every knee bow, of things in heaven; of things on earth; and of things in hell; and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father.—PHIL. ii. 10, 11.

First Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Have mercy on me.
 Jesus, Jesus, Jesus, }

Jesus, have mercy on me, O God of com-

passion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak ; O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from continually looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin ; and, out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, Jesus, I beseech thee ; turn their vices into virtues ; and having made them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in Purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

Our Father, &c. Hail Mary, &c.

Second Petition.

Jesus, Jesus, Jesus,	} Help me.
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

Jesus, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repress the motions of my flesh, in sloth, gluttony, and carnality.

To render my heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living; to thy honour, Jesus, my own comfort, and the benefit of others.

Have mercy on all sinners, *as before*.

Have mercy also on the souls, &c.

O blessed Trinity, &c.

Glory be to the Father, &c.

Our Father, &c. Hail Mary, &c.

Third Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Strengthen me.
 Jesus, Jesus, Jesus, }

JESUS, strengthen me in soul and body, to please thee in executing such works of virtue, whereby I may come to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and atone for the years past.

Those years which I have mispent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready, for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, through a virtuous life, and a devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c. &c., *to the end, as before*.

Fourth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Comfort me.
 Jesus, Jesus, Jesus, }

JESUS, comfort me, and give me grace to place my chief, my only joy and felicity, in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with thee.

Call often to my remembrance thy unspeakable goodness, thy gifts, and thy great kindness shown to me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee, comfort me with the assurance of obtaining thy grace, by the spirit of perfect penance purging away my guilt, and preparing me for thy kingdom.

Have mercy on all sinners, &c. &c. *to the end, as before.*

Fifth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Make me constant.
 Jesus, Jesus, Jesus, }

JESUS, make me constant in faith, hope, and charity, with continuance in all virtues, and resolution not to offend thee.

Make the memory of thy passion, and of those bitter pains thou sufferedst for me, sustain my patience, and refresh me in all tribulations and adversities.

Make me ever hold fast the doctrines of thy

Catholic Church, and be a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me ; no fleshly temptation or fraud of the devil, shake my heart.

My heart, which has for ever set up its rest in thee, and is resolved to undervalue all for thy eternal reward.

Have mercy on all sinners, &c. &c. *to the end, as before.*

Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross.
PHIL. ii. 8.

HEAR these my petitions, O my most merciful Saviour, and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love, and performance of my duty to thee and to my neighbours, through the whole course of my life. Amen.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

PART II.

At the name of Jesus, let every knee bow, of things in heaven ; of things on earth ; and of things in hell ; and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father.—
PHIL. ii. 10, 11.

Sixth Petition.

Jesus, Jesus, Jesus, } Enlighten me with spi-
Jesus, Jesus, Jesus, } ritual wisdom.
Jesus, Jesus, Jesus, }

JESUS, enlighten me with spiritual wisdom, to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive to the clear vision of thy glorious Majesty.

Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession.

Grant me grace to benefit the souls of others by my good example, and to reduce those by good counsel whom misbehave towards me.

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues, and, having made them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God have mercy on me.

Glory be to the Father, &c.

Our Father, &c. Hail Mary, &c.

Seventh Petition.

Jesus, Jesus, Jesus,	} Grant me grace to dread thee.
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

JESUS, grant me grace inwardly to dread thee, and to avoid all occasions of offending thee.

Let the threats of the torments which shall befall sinners, the fear of losing thy love and thy heavenly inheritance, ever keep me in awe.

Let me not dare to remain in sin, but call me soon to repentance, lest the dreadful sentence of endless death and damnation, through thy wrath, fall upon me.

328 THE PSALTER OF JESUS.

The powerful intercession of thy blessed mother and all the saints; and, above all, thy own merits and mercy, O my Saviour, ever be between thy avenging justice and me.

Enable me, O my God, to work out my salvation with fear and trembling, and make the apprehension of thy sacred judgments render me a more humble and diligent suitor at the throne of grace.

Have mercy on all sinners, &c. &c. *to the end, as before.*

Eighth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Grant me grace truly to
 Jesus, Jesus, Jesus, } remember thy death.

JESUS, grant me grace truly to love thee, for thy infinite goodness, and those excessive bounties I have, and hope for ever to receive, from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, let thy gracious calls and continued protection through life, shame me out of my ingratitude.

And what dost thou require of me, for and by all thy mercies, but to love thee? and why but because thou art my only good.

O my dear Lord! my whole life shall be nothing but a desire of thee; and because I love thee indeed, I will most diligently keep thy commandments.

Have mercy on all sinners, &c. &c. *to the end, as before.*

Ninth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Grant me grace to re-
 Jesus, Jesus, Jesus, } member my death.

JESUS, grant me grace always to remember my death, and the great account I then must render; that so being kept still well disposed, my soul may go out of this world acceptable to thee.

Then, by the gracious intercession of thy blessed Mother, and the assistance of the glorious St. Michael, deliver me from the danger of my soul's enemies; and thou, my good angel, I beseech thee then to help me at the hour of death.

Then, dear Jesus, remember thy mercy, and turn not, for my offences, thy lovely face away from me.

Secure me against the terrors of that day, by dying now daily to all earthly things, and having my continual conversation in heaven.

Let the remembrance of thy death warn me how to esteem my life; and the memory of thy resurrection encourage me cheerfully to descend into the grave.

Have mercy on all sinners, &c. &c. *to the end, as before.*

Tenth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Send me here my pur-
 Jesus, Jesus, Jesus, } gatory.

JESUS, send me here my purgatory, and so prevent the torments of that cleansing fire, which after this life awaits unpurged souls.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest are

necessary to break off my affections from all things here below.

Since none can see thee that loves any thing, but in order to thyself, permit not my heart to find here the least rest, but in panting after thee.

Too bitter, alas! will be the anguish of a separated soul that desires, but cannot come to thee, clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified in this world; that, purged thoroughly by the fire of love, I may immediately pass hence into the everlasting possessions.

Have mercy, &c. &c. *to the end, as before.*

Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross.
PHIL. ii. 8.

HEAR these my petitions, &c. &c. *to the end, as before, p. 326.*

PART III.

At the name of Jesus, let every knee bow, of things in heaven: of things on earth; and of things in hell; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father.—
PHIL. ii. 10, 11.

Eleventh Petition.

Jesus, Jesus, Jesus, } Grant me grace to fly
Jesus, Jesus, Jesus, } ill company.
Jesus, Jesus, Jesus, }

JESUS, grant me grace to fly ill company; or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, to preserve me from being overcome by any temptations to mortal sins.

Make me, O blessed Lord, remember al-

ways with dread, that thou art present and hearest, who wilt judge us according to our words and actions.

How dare I then converse with slanderers, liars, drunkards, or swearers; or such whose discourse is either quarrelsome, dissolute, or vain?

Repress in me, dear Jesus, all inordinate affections to the pleasure of taste or carnality; by granting me grace to avoid such as would excite the fire of these unhappy appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me so to live here among men, as may fit me for the conversation of angels hereafter.

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues, and having made them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Glory be to the Father, &c.

Our Father, &c. Hail Mary, &c.

Twelfth Petition.

Jesus, Jesus, Jesus,	} Grant me grace to call for help to thee.
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

JESUS, grant me grace in all my necessities to call for help to thee, and faithfully to remember thy death and resurrection.

Wilt thou be deaf to my cries who wouldst lay down thy life for my ransom? or canst

thou not save me, who couldst take it up again for my crown.

Whom have I to invoke but thee, O my Jesus, whose own blessed mouth has pronounced, *Call upon me in the day of trouble, and I will relieve thee.*

Thou art my sure rock of defence against all sorts of enemies; thou art my ready grace, able to strengthen me, to fight and conquer.

In all my sufferings, therefore, in all my weakness and temptations, will I confidently call upon thee: hear me, O my Jesus; and when thou hearest, have mercy.

Have mercy on all sinners, &c. &c. *to the end, as before.*

Thirteenth Petition.

Jesus, Jesus, Jesus,	} Make me persevere in virtue.
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

JESUS, make me persevere in virtue and a good life; and never to give over serving thee, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O Lord, both my soul and body.

Is my life any thing but a pilgrimage upon earth, towards the new Jerusalem; at which he that sits down, or turns out of the way, can never arrive?

O Jesus, make me always consider thy blessed example; through how much pains, and how little pleasure, thou pressedst on to a bitter death, because it is the way to a glorious resurrection.

Make me, O my Redeemer, seriously pon-

der at those severe words of thine : *He only that perseveres to the end, shall be saved.*

Have mercy on all sinners, &c. *to the end, as before.*

Fourteenth Petition.

Jesus, Jesus, Jesus, } Grant me grace to fix
 Jesus, Jesus, Jesus, } my mind on thee.
 Jesus, Jesus, Jesus, }

JESUS, grant me grace to fix my mind on thee ; especially in the time of prayer, when I pretend directly to converse with thee.

Stop the motions of my wandering head, the desires of my unstable heart ; repress the power of my spiritual enemies, which then draw my mind from heavenly thoughts to many imaginations of vanity.

So shall I with joy and gratitude behold thee, as my deliverer from all the evils I have escaped, and as my benefactor for all the good I have ever received, or can hope for.

I shall see that thou thy very self art my only good, and that all other things are but means ordained by thee to make me fix my mind on thee, to make me love thee more, and be eternally happy.

O beloved of my soul, absorb all my thoughts here ; that I may become worthy to behold thee for ever more face to face in thy glory.

Have mercy on all sinners, &c. *to the end, as before.*

Fifteenth Petition.

Jesus, Jesus, Jesus, } Give me grace to order
 Jesus, Jesus, Jesus, } my life to thee.
 Jesus, Jesus, Jesus, }

JESUS, give me grace to order my life to

thee, heartily intending and wisely designing all the operations of my body and soul, for obtaining the reward of thy infinite bliss and eternal felicity.

For what else is this world, but a school to breed up souls, and fit them for the other? And how are they fitted up, but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus; make it humble and obedient; grant me grace to depart hence with a contempt of the world, and to come to thee with a joyful heart.

Let the memory of thy passion make me cheerfully embrace all occasions of suffering here for thy love; whilst my soul breathes after that blissful life and immortal glory, which thou hast ordained in heaven for thy servants.

O Jesus, let me frequently and attentively consider, that whatsoever I gain, if I lose thee, all is lost; and whatsoever I lose, if I gain thee, all is gained.

Have mercy on all sinners, &c. &c. *to the end, as before.*

Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross.
PHIL. ii. 8.

Hear these my petitions, &c. *to the end, as before, p. 326.*

The Rosary of

THE BLESSED NAME OF JESUS.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Thou, O Lord, wilt open my heart.

And my tongue shall announce thy praise.

Incline unto my aid, O God.
 O Lord, hasten to help me.
 Glory be to the Father, &c.
 As it was in the beginning, &c.

FIRST PART.

I. *The Incarnation of our Lord Jesus Christ.*

THE MEDITATION.—The Son of God assumes human flesh, out of the pure blood of the blessed Mary, ever Virgin, and is made man in her womb.

O Jesus, Son of David, have mercy on us, [*ten times.*]—Glory be to the Father, &c.

II. *The Birth of our Lord Jesus Christ.*

THE MEDITATION.—The Saviour of the world was born for our redemption, his Mother remaining a virgin.

O Jesus, Son of David, have mercy on us, [*ten times.*]—Glory be to the Father, &c.

III. *The Circumcision of our Lord Jesus Christ.*

THE MEDITATION.—Our Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised, according to the law, as if he had been himself a sinner.

O Jesus Son of David, have mercy on us, [*ten times.*]—Glory be to the Father, &c.

IV. *Our Lord Jesus Christ found in the Temple.*

THE MEDITATION.—Our Saviour being twelve years old, shows himself more than mortal by his knowledge and wisdom, teaching the teachers of the Jews.

O Jesus, Son of David, have mercy on us, [*ten times.*]—Glory be to the Father, &c.

V. *The baptism of our Lord Jesus Christ.*

THE MEDITATION,—The Saviour of the world is baptized by St. John. The eternal Father declares him to be his Son.

O Jesus, Son of David, have mercy on us, [*ten times.*]—Glory be to the Father, &c.

THE PRAYER.

O JESUS, whose name is above all names, that at the name of Jesus, every knee may bend, of those that are in heaven, or on earth, or in hell. Who, at the time appointed by the Eternal Wisdom, assumedst flesh in the womb of the blessed Mary, ever Virgin, and thus becamedst the Son of David. Whose birth gladdened men and angels. Who began so early to suffer for us, and to shed, on our account, that blood which washeth away the sins of the world. Whose immortal wisdom appeared at the age of twelve years. To whose baptism all heaven was attentive.—Grant us to celebrate those mysteries, to thy honour and our own salvation: who with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

SECOND PART.

I. *Our Saviour washes his Disciples' Feet.*

THE MEDITATION. — Our Saviour, to show us an example of humility, and how much we ought to serve each other, descendeth so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of Nazareth, King of the Jews, have mercy on us, [*ten times.*]—Glory be to the Father, &c.

II. *The Prayer of our Lord Jesus Christ in the Garden.*

THE MEDITATION.—Our Saviour knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his Almighty Father, that the bitter chalice might pass away from him.

O Jesus of Nazareth, King of the Jews, have mercy on us, [*ten times.*] Glory be to the Father, &c.

III. *Our Saviour apprehended.*

THE MEDITATION.—Our Saviour, as if he had been no more than man, yields to the power of men, and permits himself, for our redemption, to be apprehended, as if he were a malefactor.

O Jesus, of Nazareth, King of the Jews, have mercy on us, [*ten times.*] Glory be to the Father, &c.

IV. *Our Saviour carries his Cross.*

THE MEDITATION.—Our Saviour being torn with scourges, and pierced with thorns to expiate our sins, is obliged to carry the cross on which he is to die, and moves on, labouring with sorrow, towards the place of execution.

O Jesus of Nazareth, King of the Jews, have mercy on us, [*ten times.*]—Glory be to the Father, &c.

V. *The Descent of our Saviour into Hell.*

THE MEDITATION.—The soul of our Saviour being separated by death from the bo-

dy, descends to that place where the saints were expecting their redemption.

O Jesus of Nazareth, King of the Jews, have mercy on us, [*ten times.*]

THE PRAYER.

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, or in hell; whose mysterious humiliations and sorrows, appointed for thee on account of our sins, appeared in the washing of the feet of thy servants and creatures; in thy distress, and prayer, and bloody sweat; in thy being secured, and brought before courts as a criminal; in thy bearing the load of the cross; and in the separation of thy soul from thy body, and its descent into the regions below; grant to us to celebrate those mysteries to thy honour and our own salvation; who with the Father and the Holy Ghost, livest, &c. Amen.

THIRD PART.

I. *The Resurrection of our Lord Jesus Christ.*

THE MEDITATION.—The soul of our Lord Jesus Christ, which had been separated from the body, is re-united to it, by a miracle of the Almighty power; and that body, which had been dead, rises to die no more.

O Jesus, Son of the living God, have mercy on us, [*ten times.*] Glory be to the Father, &c.

II. *The Ascension of our Lord Jesus Christ.*

THE MEDITATION.—The body of our Lord Jesus Christ ascends into the highest heaven, where the Saviour of Mankind sits

at the right hand of God, the Almighty Father.

O Jesus, Son of the living God, have mercy on us, [*ten times.*] Glory be to the Father, &c.

O Jesus, Son of the living God, have mercy on us, [*ten times.*] Glory be to the Father, &c.

III. *Our Lord Jesus Christ sends down the Holy Ghost.*

THE MEDITATION.—Our Saviour now seated on the right hand of God, his Almighty Father sends down the Holy Ghost, to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

Jesus, Son of the living God, have mercy on us, [*ten times.*] Glory be to the Father, &c.

IV. *Our Lord Jesus Christ crowning the Blessed Virgin and Saints.*

THE MEDITATION.—Our Saviour having by his passion, resurrection, and ascension, opened the way for the sons of Adam to heaven, which they had lost by sin, bestows on his Mother and his saints crowns of immortal glory.

O Jesus, Son of the living God, have mercy on us [*ten times.*] Glory be to the Father, &c.

V. *Our Lord Jesus Christ coming to Judgment*

THE MEDITATION.—Our Saviour will come in power and majesty, to judge the living and the dead, and to render to every one according to his works.

O Jesus, Son of the living God, have mercy on us, [*ten times.*] Glory be to the Father, &c.

THE PRAYER.

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, or in hell: whose murdered body consigned to the grave, the Almighty raised from death, glorious and immortal; who by thy ascension triumphed over death, and led'st captivity captive; who, according to thy promise didst send down the Spirit, that proceedeth from the Father and thee, the Comforter, and Enlivener; who, stretching forth the bounty of thy Almighty hand, didst shed upon the chosen children of Adam, that glory which neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man; and who will come forth in power and majesty to judge the living and the dead; before whose throne all mortals shall appear: grant us to celebrate those mysteries to thy honour and our own salvation: who, with thy Father and the Holy Ghost, livest and reignest one God for all Eternity. Amen.

The repetition of the above prayers for meditation is not absolutely necessary. Those who cannot meditate on the mysteries, may say the Creed beforehand in this Rosary, and in that of the Blessed Virgin. The works belonging to them do not bind under any sin.

[Those who are in the Society of the Rosary of the Name of Jesus, may have a plenary indulgence on New Year's Day, the same that is granted in the Year of Jubilee; also on every second Sunday of the month, at the time of being received into the Society, at the article of death, and on each day of the Fifteen Mysteries.]

**The Rosary of
THE BLESSED VIRGIN.
PART I.**

[The Five Joyful Mysteries, assigned for Mondays and Thursdays throughout the year, the Sundays of Advent, and after Epiphany, till Lent.]

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Hail Mary, full of grace, our Lord is with thee.

R. Blessed art thou among women, and blessed is the fruit of thy womb. Jesus.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c. Amen.
Alleluia.

[From *Septuagesima* to *Easter*, instead of *Alleluia*, say Praise be to thee, O Lord, King of eternal glory.]

I. The Annunciation.

LET us contemplate in this mystery, how the angel Gabriel saluted our blessed Lady with the title, Full of Grace, and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Then say Our Father, &c. once; Hail Mary, ten times; Glory, &c. once.

[When the *Hail Mary* is repeated a tenth time, the decade finishes with *Glory be to the Father, &c.* then follows the Prayer; which method is to be observed in saying each part of the Rosary.]

THE PRAYER.

O HOLY Mary, Queen of Virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun; obtain for us, by thy intercession, light to know this so great benefit which he hath bestowed upon us, vouchsafing in it to make himself our brother, and thee his own most beloved Mother, our Mother also. Amen.

II. *The Visitation.*

LET us contemplate in this mystery, how the blessed Virgin Mary, understanding from the angel, that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father, &c. &c. *as before.*

THE PRAYER.

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to go to visit thy holy cousin, St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever. Amen.

III. *The Nativity.*

LET us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus, at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem. Our Father, &c. &c.

THE PRAYER.

O Most pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy Son, our Saviour; we beseech thee, obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both by day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

IV. *The Presentation.*

LET us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God, with great devotion, received him into his arms. Our Father, &c. &c.

THE PRAYER.

O HOLY Virgin; admirable mistress, and pattern of obedience, who didst present in the temple the Lord of the temple; obtain for us, of thy beloved Son, that with holy Simeon and devout Anne, we may praise and glorify him for ever. Amen.

V. *The finding of the Child Jesus in the Temple.*

LET us contemplate in this mystery, how the blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought him for the space of three days, and at length found him the fourth day in the temple, in the midst of the doctors, disputing with them, being then but twelve years old. Our Father, &c. &c.

THE PRAYER.

Most blessed Virgin, more than martyr in

thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy wherewith thy soul was ravished, in finding thy beloved Son in the Temple, in the midst of the doctors, disputing with them; obtain of him for us, so to seek him and to find him in the holy Catholic Church, that we may never be separated from him. Amen.

The Salve Regina.

HAIL! holy Queen, Mother of Mercy; our Life, our Sweetness, and our Hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile, show to us the blessed fruit of thy womb, Jesus. O most clement, most pious, and most sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

HEAR, O merciful God, the prayers of thy servants, that we who meet together in the society of the most holy Rosary of the blessed Virgin, Mother of God, may, through her intercession be delivered by thee from the dangers that continually hang over us. Amen.

O God, whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life; grant, we beseech thee, that meditating upon those mysteries, in the most holy Rosary of the blessed Virgin Mary, we may imitate what

they contain, and obtain what they promise :
through the same Christ our Lord. Amen.

PART II.

[The five Dolorous or Sorrowful Mysteries, for
Tuesdays and Fridays throughout the Year, and
Sundays.]

IN the name of the Father, &c. Hail,
Mary, &c. &c., as before.

I. *The prayer and bloody sweat of our blessed Saviour, in the Garden.*

LET us contemplate in this mystery, how
our Lord Jesus Christ was so afflicted for us
in the garden at Gethsemani, that his body
was bathed in a bloody sweat, which ran
trickling down in great drops to the ground.

Our Father, &c. *once.*

Hail Mary, &c. *ten times.*

Glory, &c. *once ; as before.*

THE PRAYER.

MOST holy Virgin, more than martyr, by
that ardent prayer which thy beloved Son
poured forth unto his Father, in the garden ;
vouchsafe to intercede for us, that our passions
being reduced to the obedience of reason, we
may always, and in all things, conform and
subject ourselves to the will of God. Amen.

II. *The scourging of Jesus at the pillar.*

LET us contemplate in this mystery, how
our Lord Jesus Christ was most cruelly
scourged in Pilate's house ; the number of
stripes they gave him, being above five
thousand, as it was revealed to St. Bridget.

Our Father, &c. &c.

THE PRAYER.

O MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us, grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.

III. *The crowning of Jesus with Thorns.*

LET us contemplate in this mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ.

Our Father, &c. &c.

THE PRAYER.

O MOTHER of our eternal Prince, and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that by thy intercession we may be delivered here from all notions of pride; and in the day of judgment, from that confusion which our sins deserve. Amen.

IV. *Jesus carrying his Cross.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore with great patience the cross which was laid upon him for his greater torment and ignominy.

Our Father, &c. &c.

THE PRAYER.

O HOLY Virgin, example of patience, by the most painful carrying of the cross, on which thy Son our Lord Jesus Christ bore

the heavy weight of our sins, obtain for us of him, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

V. *The Crucifixion.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted Mother. Our Father, &c.

THE PRAYER.

HOLY Mary, Mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter passion; and thou, O most blessed Virgin, vouchsafe to negotiate for and with us the work of our salvation, by thy powerful intercession. Amen.

Hail, holy Queen, &c. *with the Verse and Prayer, as before, p. 344.*

PART III.

[The Five Glorious Mysteries, for Wednesdays and Saturdays throughout the Year, and Sundays after Easter, until after Easter.]

In the name of the Father, &c. Hail Mary, &c. &c. *as before.*

I. *The Resurrection.*

LET us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously

ever death, rose again the third day, immortal and impassable.

Our Father, &c. &c. *as before.*

THE PRAYER.

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only beloved Son, we beseech thee, obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in pursuit of the only true and solid joys of heaven. Amen.

II. *The Ascension.*

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in sight of his most holy Mother, and his apostles and disciples, to the great admiration of them all. Our Father, &c. &c.

THE PRAYER.

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands, and blessed his apostles ; so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing, here on earth, and hereafter in heaven. Amen.

III. *The Descent of the Holy Ghost.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent (as he had promised) the Holy Ghost upon his apostles, who, after he ascended, returning to Jerusalem, continued in prayer and supplication with the

blessed Virgin Mary, expecting the performance of his promise. Our Father, &c. &c.

THE PRAYER.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy; may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

IV. *The Assumption.*

LET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

Our Father, &c. &c.

THE PRAYER.

O MOST prudent Virgin, who, entering into the heavenly palace, didst fill the holy angels with joy, and man with hope; vouchsafe to intercede for us in the hour of our death, that being free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

V. *The Crowning of the Blessed Virgin.*

LET us contemplate in this mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory. Our Father, &c. &c.

THE PRAYER.

O GLORIOUS Queen of all the heavenly citizens, we beseech thee accept this Rosary, which (as a crown of roses) we offer at thy feet ; and grant, most gracious Lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Hail, holy Queen, &c. *with the Verse and Prayer, as before, p. 344.*

The Prayers of St. Bridget,

To be said in honour of the sacred wounds of our blessed Saviour.

1. O MOST sweet Lord Jesus Christ, eternal sweetness of those who love thee, and joy, desire, and firm hope of the hopeless ; solace of the sorrowful, and most merciful lover of all penitent sinners, who hast said, thy delight is to be with the sons of men, for the love of whom thou didst assume human nature in the fulness of time ; remember, most sweet Lord Jesus, all those sharp sorrows which did pierce thy sacred soul, from the first instant of thy incarnation, until the time of thy sorrowful passion, pre-ordained

from all eternity ; remember, O most amiable Saviour, all that bitter anguish thou didst suffer, when, at thy last supper, thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretel them thy ensuing passion ; after which, going to Mount Olivet, thou saidst, *My soul is sorrowful unto death.* Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish which thy sacred soul did suffer, when praying three several times to thy heavenly Father, thou didst sweat water and blood ; thou wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly arraigned before three judges, and in thy chosen city, in the paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments, and clothed with others in scorn ; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable

other torments, pains, and injuries.—
O my Lord Jesus, by the memory and merit of all that bitter pain and anguish before thou breathedst thy last upon the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, for full satisfaction, and plenary remission of all my sins.

O most gracious Lord Jesus, be propitious to me a sinner.

Our Father, &c. Hail Mary, &c.

2. O Most sweet Lord Jesus, ever-flowing fountain of heavenly delights, remember, I beseech thee, that grief and sorrow which thou didst suffer, when thy cruel enemies, like fierce lions, with furious and dreadful looks, compassing thee round about, didst tear off thy hair, spit upon thy sacred face, scratch, buffet thee; and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn, and affront thee. O most sweet Lord Jesus, by all those most barbarous and inhuman outrages thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may

safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus Christ, be propitious to me a sinner.

Our Father, &c. Hail Mary, &c.

3. O Most sweet Lord Jesus, omnipotent creator and fabricator of the world, and repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit; remember, I beseech thee, that bitter pain and anguish which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth violently with cords to the holes which they had made in the cross. Thus they heaped dolours upon dolours, most cruelly disjoining all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbour. Amen.

O most pious Lord Jesus, &c. &c.

4. O Most sweet Lord Jesus, heavenly physician of human nature, and

eternal King; remember, I beseech thee, all those bitter pains which thou didst endure in thy sacred members, who, being hoisted upon the cross, with all thy precious body rent and torn, all thy bones being so disjointed that not one remained in its right place; not having, from the crown of thy head unto the soles of thy feet any part left whole; so that no dolour could be compared to thine; at which time, being unmindful of thy own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, *Father, forgive them, for they know not what they do.* O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy; and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection of my soul and body, against all the deceits, temptations, and molestations of the devils, my cruel enemies. Amen.

O most merciful Lord Jesus, &c. &c.

5. O Most sweet Lord Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent Father; remember the bitter grief and sorrow thy

sacred soul did feel, when beholding, in the clear mirror of thy divine presence, the predestination of the elect, who, through the merits of thy most wholesome passion, were to be saved; and the reprobation of the wicked, who were for their ingratitude to be damned; and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us, miserable, lost, forlorn sinner; and chiefly by that mercy thou didst show to the thief upon the cross, saying to him, *This day thou shalt be with me in paradise*; I beseech thee, O most sweet Lord Jesus, my Lord and my God, to show the like mercy to me, now and at the hour of my death. Amen.

O most merciful Lord Jesus, &c. &c.

6. O MOST sweet Lord Jesus, omnipotent king and most amiable friend, remember the bitter grief and sorrow thy sacred soul did suffer; when, being forsaken by all thy friends and acquaintance, thou didst hang naked, rent, and torn upon the cross, not having any to comfort or compassionate thee, but only the blessed Virgin Mary, thy Mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments: unto

whom thou didst commend thy beloved disciple St. John, in thy place, saying unto her, *Woman, behold thy Son!* and after, to thy disciple, *Behold thy mother!* O most sweet Lord Jesus, by that sword which did then transpierce her sacred soul; and by the tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful Mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succour, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. Amen.

O most blessed Lord Jesus, &c. &c.

7. O MOST sweet and blessed Lord Jesus; crown of joy, treasure of felicity, sweet source of consolation, and unexhausted fountain of mercy; who, hanging on the cross, out of the most inflamed desire thou hadst for the salvation of our souls, saidst, I thirst, for the redemption of mankind. O dearest Lord, by this thy ardent charity, inflame our hearts with thy holy love, enkindle our desires to accomplish diligently all good works, and wholly extinguish in me the heat of all evil con-

cupiscence, and worldly affections.—
Amen.

O most excellent Lord Jesus, &c. &c.

8. O most sweet Lord Jesus, the true light of those who believe in thee; suavity of our hearts, and sovereign solace of all faithful souls, by that bitter gall and vinegar thou didst taste upon the cross at the hour of thy death, grant us, miserable sinners, grace, worthily to receive at all times (and particularly at the hour of death) thy most precious body and blood; that by virtue of this divine banquet, and all other salutary sacraments, we may be preserved from all evils, sins, and punishments; and being replenished with all joy, securely appear in thy divine presence. Amen.

O most sweet Lord Jesus, &c. &c.

9. O Most sweet Lord Jesus, King of virtues, and source of all delights; remember, I beseech thee, that excessive pain and anguish thou didst endure for us sinners on the cross, when through the bitterness of death, and the impious blasphemies, derisions, scorns, and reproaches of the Jews, with a loud voice and weeping eyes, thou didst cry to thy heavenly Father with this sad

complaint: *My God, my God, why hast thou forsaken me?* O most sweet Lord Jesus by this thy bitter torment, sorrow, grief, and anguish, vouchsafe, I beseech thee, to have pity on me, and succour me in all my sorrows, sufferings, and tribulations, and particularly at the hour of my death; O then, my dearest Lord and my God, vouchsafe to assist and succour me, and do not forsake me, I beseech thee. Amen.

O most gracious Lord Jesus, &c. &c.

10. O Most sacred Lord Jesus, Alpha and Omega, the beginning and the end of all things, and mirror of all virtues; remember how, from the crown of thy head to thy feet, thou wert immersed in the deluge of thy dolorous passion, for the love of us vile sinners. O my most sweet Lord Jesus, by the length, breadth, greatness, and multitude of thy most sacred wounds, take from me the love of the world; and teach me, by true and perfect charity, always to keep thy holy laws and commandments. Amen.

. O most wise Lord Jesus, &c. &c.

11. O Most sweet Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss

of mercy! by the deep and dolorous wounds which did not only transpierce thy sacred flesh, but even thy bowels, and the marrow of thy bones, be merciful to me a sinner, who now am drowned in my sins and iniquities, and hide me in thy sacred wounds from the face of thy wrath, until thy indignation be past away and appeased. Amen.

O most potent Lord Jesus, &c. &c.

12. O Most sweet Lord Jesus, mirror of truth, pledge of union, bond of charity; remember the innumerable multitude of all those painful wounds wherewith thou wast covered from head to foot; all thy holy body most cruelly rent and torn by the impious, and dyed with thy most precious blood; all which most dreadful dolours thou didst endure for us vile sinners. O most gracious Lord, engrave these thy dolours deeply in my heart, and write them there with thy precious blood, that in them I may always read thy love and dolours; so that the memory of thy painful passion may daily be renewed in me, and my love increased towards thee, and I remain perpetually thankful to thy immense charity to the last period of my life, until I come to enjoy thee,

my only dear Lord, and most desired treasure, abounding with all joy and felicity ; which, through thy goodness, be pleased to grant, O most sweet Lord Jesus. Amen.

O most noble Jesus, &c. &c.

13. O Most sweet Lord Jesus, most victorious lion, and invincible, triumphant and immortal King ; remember, I beseech thee, all that bitter pain and anguish thou didst endure, when all the forces of thy soul and body failing, bowing down thy sacred head, thou saidst, *It is consummated.* O dearest Lord, by these thy deadly do-lours, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety. Amen.

O most noble Lord Jesus, &c. &c.

14. O Most sweet Lord Jesus, only begotten Son of the eternal Father, figure of his substance, splendour of his glory ; remember that most earnest recommendation, wherewith thou didst commend thy sacred soul to thy omnipotent Father upon the cross, saying, *Father, into thy hands I commend my spirit ;* at which time thou didst hang naked upon the cross, with thy most holy body all over wounded, rent, and

torn; pouring forth streams of most precious blood; with thy face pale and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins broken, thy bones disjoined, thy bowels of mercy opened, thy eyes weeping and obscured, thy voice failing, thy palate thirsting, and thy whole heart broken. O most merciful Lord, unto all those cruel torments didst thou deliver thy most sacred, innocent, tender, pure, and precious body, for the redemption of us, most wretched, vile, and miserable sinners, and in this manner rendered thy sweet soul to thy Celestial Father, by which most precious and innocent death of thine, and by the virtue of the holy cross, I beseech thee, O Father of mercy, and omnipotent King of Saints, to give me grace to resist the world, the flesh, and the devil; that being dead to all terrestrial things, I may live to thee alone, and have the happiness to be received by thee at my last passage, when this, my miserable exile shall be ended. Amen.

O most pious Lord Jesus, &c. &c.

15. O Most sweet Lord Jesus, most flourishing, true and fruitful vine, re-

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member the superabundant effusion of thy precious blood, which thou didst pour forth so plenteously from all parts of thy holy body, like a cluster of pressed grapes, when thou thyself alone did tread the vine-press on the cross, and out of thy pierced side didst give us water and wine to drink, not leaving so much as one drop, being then like a bundle of pure and precious myrrh; thou wast hanged on high upon the cross, at which time the marrow of thy bones dried up, and thy most delicate and tender body wholly fainted and failed. O most sweet Lord Jesus, by this most liberal effusion of thy precious blood, by all the sacred wounds of thy bitter passion, vouchsafe to wound my heart with that tender love wherewith the holy heart of thy most blessed Mother was wounded under the cross, that tears of love and penance may be my bread day and night; and convert me wholly to thee, that my heart may be thy perpetual habitation, my conversation pleasing and acceptable to thy divine Majesty, and the end of my life so precious in thy sight, that having finished this mortal pilgrimage I

may be admitted into immortal glory, to praise and glorify thee, my sovereign Lord, in the sweet society of thy holy angels and saints, to all eternity. Amen.

O most gracious Lord Jesus, &c. &c.

Conclusion.

O MOST sweet Lord Jesus Christ, Son of the living God, vouchsafe to receive these prayers, in union with that most excellent love wherewith thou didst suffer all the wounds of thy most precious body; and be merciful to me thy poor unworthy servant, and to all sinners, with all faithful souls, both living and dead, graciously granting to us all, mercy, grace, remission of sins, and life everlasting. Amen.

Method of Serving at Mass.

[*Let the Clerk kneel at the left side of the Priest, and answer as follows:*]

P. IN nomine Patris, et Filii, et Spiritus Sancti. Amen. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me, Deus; et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

C. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit: me inimicus.

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi, in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

* C. Spera in Deo, quoniam abhuc confitebor illi, salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum et terram.

P. Confiteor Deo, &c.

(Bow your head when the Priest begins the *Confiteor*, and continue bent till the *Dominus vobiscum*.)

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam. P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michæli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus Sanctis, et tibi Pater, (*Here turn your head towards the priest, and then go on*) quia peccavi nimis cogitatione verbo, et opere, (*striking your breast thrice, say,*) mea culpa, mea culpa, mea maxima culpa: ideo precor beatam Mariam semper Virginem, beatum Michælem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te Pater, (*Here turn again towards the Priest,*) orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c. P. Amen.

P. Indulgentiam, &c. C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison. C. Kyrie eleison.

P. Kyrie eleison. C. Christe eleison.

P. Christe eleison. C. Christe eleison.

P. Kyrie eleison. C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum: *or*, Flectamus genua.

C. Et cum spiritu tuo: *or*, Levate.

P. Per omnia sæcula sæculorum. C. Amen.

At the end of the Epistle say, *Deo gratias*: and after the Gradual and Alleluia, or Tract, remove the book to the gospel side of the altar, and return to the epistle side—make a low reverence as you pass the middle of the altar, then stand up whilst the gospel is read.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Initium, *or* Sequentia, sancti Evangelii, &c.

Here make the sign of the cross, 1st, upon your forehead; 2nd, upon your mouth; 3rd, upon your breast, and say, *Gloria tibi Domine*.

At the end of the gospel, say,

C. Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Going to the middle of the altar, kneel and make a reverence; then proceed to prepare the wine and water; present them to the priest, making a reverence; afterwards pour water on his fingers, present him with a towel, and return to your place at the epistle side of the altar.

P. Orate Fratres, &c.

C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum. C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratia agamus Domino Deo nostro.

C. Dignum et justum est.

When the priest says, *Sanctus, sanctus, sanctus*, &c., ring the bell each time he pronounces it.—When he spreads his hands over the chalice, ring the bell: then proceed to the centre of the altar, where kneeling, ring the bell with your right, and hold up the vestment with your left hand, during the elevation. Then return to your former place; and as often as you pass by the blessed sacrament, adore on your knees.

P. Per omnia sæcula sæculorum. C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum. C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

Each time the priest says *Domini non sum dignus*, ring the bell. When he has received the chalice, serve him with wine only; on his presenting the chalice again, serve him with wine and water. Remove the book to the epistle side of the altar, and retire to your place on the gospel side.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum. C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. *Ite, missa est; or, Benedicamus Domino.* C. Deo gratias.

Note.—In Mass for the Dead, the priest says—

P. Requiescant in pace. C. Amen.

Remove the book, if left open; kneel before the centre of the altar, and take the priest's blessing.

P. Pater, et Filius, et Spiritus Sanctus.

C. Amen.—[*Then rise.*]

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Initium, or Sequentia sancti Evangelii, secundum, &c. C. Gloria tibi Domine.

At the end of the gospel, say :

C. Deo gratias.

DE PROFUNDIS.

PSALM CXXIX.

P. De profundis clamavi ad te Domine, Domine exaudi vocem meam.

C. Fiant aures tuas intendentes in vocem deprecationis meae.

P. Si iniquitates observaveris Domine: Domine quis sustinebit.

C. Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

P. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

C. A custodia matutina usque ad noctem: speret Israel in Domino.

P. Quia apud Dominum misericordia: et copiosa apud eum redemptio.

C. Et ipse redimet Israel ex omnibus iniquitatibus ejus.

P. Requiem aeternam dona eis Domine.

C. Et lux perpetua luceat in eis.

P. A porta in feri.

C. Erue, Domine, animas eorum.

P. Requiescant in pace. Amen.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum. C. Et cum spiritu tuo.

At the end of the Prayer, say, *Amen.*

P. Requiem aeternam dona eis Domine.

C. Et lux perpetua luceat in eis.

P. Requiescant in pace. C. Amen.

DOMINICA AD VESPERAS.

V. DEUS in adjutorium meum intende.

R. Domini, ad adjuvandum me festina.

Gloria Patri et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper,
et in sæcula sæculorum. Amen.

Alleluja; *vel*, Laus tibi Domine, Rex æternæ gloria.

Antiphona. Dixit Dominus.

Ant. Alleluja.

Psalmus 109.

DIXIT Dominus Domino meo: sede a dextris meis.

Donec ponam inimicos tuos: scabellum pedum tuorum.

Virgam Virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

Tecum in principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

Juravit Dominus, et non pænitebit eum: tu es sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: eonquassabit capita in terra multorum.

De torrente in via bibet: propterea exaltabit caput.

Gloria Patri, &c.

Ant. Dixit Dominus.

Ant. Fidelia.

VESPERS, OR, EVENING SONG FOR SUNDAY.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son,
and to the Holy Ghost.

As it was in the beginning, is now, and
ever shall be, world without end. Amen.

Alleluia, or, Praise be to thee, O Lord,
King of eternal glory.

The Antiphon. The Lord said.

Ant. Alleluia.

Psalm 109.

The Lord said to my Lord: sit on my
right hand.

Until I make thy enemies the foot-stool of
thy feet.

The Lord will send the sceptre of thy
power out of Sion: rule thou in the midst
of thy enemies.

Dominion shall be with thee in the day of
thy power, in the brightness of the saints:
from the womb before the day-star I begat thee.

The Lord swore, and it shall not repent
him: thou art a priest for ever, according to
the order of Melchisedech.

The Lord at thy right hand hath broken
kings in the day of his wrath.

He shall judge among nations: he shall fill
rains: he shall crush the heads in the land of
many.

He shall drink of the torrent in the way:
therefore shall he lift up the head.

Glory be to the Father, &c.

Ant. The Lord said.

Ant. All his commandments.

Psalmus 110.

CONFITEBOR tibi, Domine, in toto cordo meo : in concilio justorum et congregatione.

Magna opera Domini : exquisita in omnes, voluntates ejus.

Confessio et magnificentia opus ejus ; et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericor set miserator Dominus : escam dedit timentibus se.

Memor erit in sæculum testamenti sui : virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium : opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus : confirmata in sæculum sæculi : facta in veritate et equitate.

Redemptionem misit populo suo : mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus : initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

Ant. Fidelia.

Ant. In mandatis.

Psalmus 111.

BEATUS vir qui timet Dominum : in mandatis ejus volet nimis.

Potens in terra erit semen ejus : generatio rectorem benedicetur.

Gloria et divitiæ in domo ejus ; et justitiæ ejus manet in sæculum sæculi.

Psalm 110.

I WILL praise thee, O Lord, with my whole heart, in the council of the just, and in the congregation.

Great are the works of the Lord, sought out according to his will.

His work is praise and magnificence ; and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord : he hath given food to those who fear him.

He will be mindful for ever of his covenant : he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles : the works of his hands are truth and judgment.

All his commandments are faithful : confirmed for ever and ever : made in truth and equity.

He hath sent redemption to his people : he hath commanded his covenant for ever.

Holy and terrible is his name : the fear of the Lord is the beginning of wisdom.

A good understanding to all who do it : his praise continueth for ever and ever.

Glory be to the Father, &c.

Ant. All his commandments.

Ant. In his commandments.

Psalm 111.

BLESSED is the man that feareth the Lord, he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth : the generation of the righteous shall be blessed.

Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat: disponet sermones suos in judicio: quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione male non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit dedit pauperibus; justitia ejus manet in sæculum sæculi cornu: ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet et tabescet; desiderium peccatorum peribit.

Gloria Patri, &c.

Ant. In mandatis.

Ant. Sit nomen Domini.

Psalmus 112.

LAUDATE pueri Dominum: laudate nomen Domini.

Sit nomen Domini benedictum, ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum, laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cælos gloria ejus.

Qui sicut Dominus, Deus noster, qui in altis habitat, et humilia respicit in cælo et in terra.

Suscitans in terra inopem, et de stercore erigens pauperem.

Ucollocet eum cum principibus, cum principibus populi sui.

To the righteous a light is risen up in darkness ; he is merciful, and compassionate, and just.

Acceptable is the man that sheweth mercy and lendeth ; he shall order his words with judgment, because he shall not be moved for ever.

The just shall be in everlasting remembrance ; he shall not fear the evil hearing.

His heart is ready to hope in the Lord, his heart is strengthened : he shall not be moved, until he look over his enemies.

He hath distributed ; he hath given to the poor ; his justice remaineth for ever and ever : his horn shall be exalted in glory.

The wicked shall see, and shall be angry, he shall gnash with his teeth, and pine away : the desire of the wicked shall perish.

Glory be to the Father, &c.

Ant. In his commandments.

Ant. Let the name of the Lord.

Psalm 112.

PRAISE the Lord, ye children ; praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations : and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high ; and looketh down on the low things in heaven and on earth.

Raising up the needy from the earth, and lifting up the poor out of the dunghill.

That he may place them with princes, with the princes of his people.

**Qui habitare facit sterilem in domo, matrem
filiorum lætantem.**

Gloria Patri, &c.

Ant. Sit nomen Domini.

Ant. Nos qui vivimus.

Palmus 116.

**LAUDATE Dominum omnes gentes: laudate
eum omnes populi.**

**Quoniam confirmata est super nos misericor-
dia ejus: et veritas Domini manet in æternum.**

Gloria Patri, &c.

Ant. Nos qui vivimus.

Tempore Paschali.

Ant. Alleluja, Alleluja, Alleluja.

Capitulum. 2 Cor. 1.

**BENEDICTUS Deus et Pater Domini nostri
Jesu Christi, Pater misericordiarum, et Deus
totius consolationis, qui consolatur nos in omni
tribulatione nostra.**

R. Deo gratias.

Hymnus.

**LUCIS Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.**

**Qui mane junctum vesperi,
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.**

**Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.**

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be the Father, &c.

Ant. Let the name of the Lord.

Ant. We that live.

Psalm 116.

O PRAISE the Lord, all ye nations: praise him all ye people.

For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory be to the Father, &c.

Ant. We that live.

In Paschal time.

Ant. Alleluia, Alleluia, Alleluia.

The Little Chapter. 2 Cor. 1.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of Mercies, and God of all comfort, who comforts us in all our tribulation.

R. Thanks be to God.

Hymn.

CREATOR of the radiant light,
Fountain of bliss, essential sight,
Emitting splendour's oriental beam,
The world's creation to proclaim.

Who with the morn's enlivening ray,
Dispell'st the shades and call'st the day,
Approaching night o'erspreads the spheres,
Now gracious hear our sighs and tears.

Distain'd with guilt and foul offence,
Let not a sudden summons hence,
Present us at thy awful seat,
Victims of fleeting vain deceit.

Cœleste pulsat ostium ;
 Vitale tollat præmium ;
 Vitemus omne noxium ;
 Purgemus omne pessimum.

Præsta, Pater piissime ;
 Patrique compar Unice ;
 Cum Spiritu Paracleta,
 Regnans per omne sæculum. Amen.
 V. Dirigatur, Domine, oratio mea,
 R. Sicut incensum in conspectu tuo.

Canticum B. Mariæ Virginis.
 LUCÆ, I.

MAGNIFICAT : anima mea Dominum ;
 Et exultavit spiritus meus : in Deo salutari
 meo.

Quia respexit humilitatem ancillæ sue :
 ecce enim ex hoc beatam me dicent omnes
 generationes.

Qui fecit mihi magna, qui potens est : et
 sanctum nomen ejus.

Et misericordia ejus a progenie in proge-
 nies : timentibus eum.

Fecit potentiam in brachio suo : dispersit
 superbos mente cordis sui.

Deposuit potentes de sede : exaltavit hu-
 miles.

Esurientes implevit bonis : et divites di-
 misit inanes.

Suscepit Israel puerum suum : recordatus
 misericordiæ.

Sicut locutus est ad patres nostros : Abra-
 ham et semini ejus in sæcula.

Gloria Patri, &c.

[*For Benediction of the Blessed Sacrament,*
see page 175.]

But rather, while at mercy's door,
 Contrite, our treasons we deplore,
 Admit thy suppliants : grant us peace,
 That triumph of thy saving grace.

Eternal Father, lend thine ear ;
 Co-equal Son, receive our prayer ;
 O Holy Ghost, we cry to thee,
 God ! three in one eternally. Amen.

V. Let my prayer, like incense,
 R. Ascend to thee, O Lord.

The Song of the Blessed Virgin Mary, called the
 Magnificat. LUKE I.

My soul doth magnify the Lord :
 And my spirit hath rejoiced in God my Sa-
 viour.

Because he hath regarded the humility of
 his handmaid ; for, behold from henceforth
 all generations shall call me blessed.

For he that is mighty hath done great
 things to me ; and holy is his name.

And his mercy is from generation to gener-
 ation, to them that fear him.

He hath showed might in his arm ; he hath
 scattered the proud in the conceit of their heart.

He hath put down the mighty from their
 seat, and hath exalted the humble.

He hath filled the hungry with good things ;
 and the rich he hath sent away empty.

He hath received Israel his servant, being
 mindful of his mercy.

As he spoke to our fathers, to Abraham,
 and to his seed for ever.

Glory be to the Father, &c.

[For Benediction of the blessed Sacrament,
 see page 175.]

HYMNUS, ADESTE FIDELES.

Sung from Christmas to the Octave of the Epiphany.

ADESTE fideles, læti triumphantes,
 Venite, venite in Bethalem :
 Natum videte Regem Angelorum :
 Venite adoremus,
 Venite adoremus Dominum.
 Deum de Deo, Lumen de Lumine,
 Gestant puellæ viscera :
 Deum verum, genitum non factum :
 Venite adoremus, &c.
 Cantet nunc Io, chorus Angelorum,
 Cantet nunc aula cœlestium,
 Gloria in excelsis Deo :
 Venite adoremus, &c.
 Ergo qui natus die hodierna,
 Jesu tibi sit gloria :
 Patris æterni Verbum caro factum :
 Venite adoremus, &c.

HYMN SUNG AT EASTER.

O FILII et Filiae,
 Rex coelestis, Rex gloriae,
 Morte surrexit hodie, Alleluia.
 Alleluia, Alleluia, Alleluia,
 Et mane prima sabbati
 Ad ostium monumenti,
 Acceserunt discipuli, Alleluia, &c.
 Et Maria Magdalene,
 Et Jacobe et Salome,
 Venerunt corpus unguere, Alleluia, &c.
 In albis sedens Angelus
 Praedixit mulieribus,
 In Galilaea est Dominus, Alleluia, &c.
 Et Joannes apostolus
 Cucurrit Petro citius,
 Monumento venit prius, Alleluia, &c.
 Discipulis astantibus
 In medio stetit Christus,
 Dicens, Pax vobis omnibus, Alleluia, &c.

THE HYMN, ADESTE FIDELES.

Sung from Christmas to the Octave of the Epiphany.

YE faithful souls rejoice and sing :
To Bethlehem your trophies bring,
Before the new-born Angel's King :
Come let us him adore.
Come, &c.

True God of God, true Light of Light,
Born in womb of Virgin bright :
Begot, not made ; true God of might :
Come let us him adore, &c.

Angelic choirs with joy now sing ;
The heavenly courts with echoes ring,
Glory on high to God our King ;
Come let us him adore, &c.

Jesus, whose life this day begun,
The Father's co-eternal Son ;
Glory to him be ever sung :
Come let us him adore, &c.

Ut intellexerat Didymus,
Quia surrexerat Jesus,
Remansit fere dubius, Alleluia, &c.
Vide, Thoma, vide latus,
Vide pedes, vide manus,
Noli esse incredulus, Alleluia, &c.
Quando Thomas vidit Christum,
Pedes, manus, latus suum
Dixit Tu es Deus meus, Alleluia, &c.
Beati qui non viderunt
Et firmiter crediderunt
Vitam aeternam habebunt, Alleluia, &c.
In hoc festo sanctissimo.
Sit laus et jubilatio,
Benedicamus Domino, Alleluia, &c.
Ex quibus nos humillimas,
Devotas atque debitas,
Deo dicamus gratias, Alleluia, &c.

THE END.

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